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*Proceedings of the General Assembly of the Church of Scotland on the late Order in Council relating to Prayer for the Royal Family.*

**I**N our brief notice of the General Assembly in our Number for July (p. 430,) we reported the result of the proceedings here referred to: but it may be interesting to our readers to learn something further of the mode and spirit of debates in this ecclesiastical body, and therefore we copy from the *Edinburgh Christian Instructor* the historical account of the Proceedings and the Speech and Reply of the Rev. Andrew Thomson. This gentleman is one of the ministers of Edinburgh. His motion was lost, as will be seen by reference to our article of Intelligence; that which was carried was proposed by the Lord Justice Clerk (Right Hon. David Boyle). Could we afford the room; we should have been glad to insert the whole of the debate. ED.

UPON a motion made and seconded, the Assembly called for the Order of his Majesty in Council transmitted to the Moderator of the last General Assembly, and communicated by the said Moderator to the ministers of the Church of Scotland, by the medium of the newspapers, respecting the prayers to be publicly offered up for the King and Royal Family.

Dr. MACFARLANE accordingly laid before the Assembly the said Order in Council, together with a letter which accompanied the order from the Clerk of the Council, and which order was read together with the said letter. They are as follows:

*Council-Office, Whitehall,  
February 12, 1820.*

SIR—You will herewith receive an order of his Majesty in Council, directing the necessary alterations to be made in the prayers for the Royal Family so far as relates to Scotland, which you will be pleased to communicate in such manner that due obedience may be paid thereto. I have the honour to be, Sir, your most obedient humble servant,

(Signed) JAS. BULLER.

The Rev. Dr. DUNCAN M'FARLANE,  
Moderator of the General Assembly  
of the Church of Scotland.

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*"At the Court at Carlton-House,  
the 12th Feb. 1820.*

"Present—The King's most Excellent Majesty—Archbishop of Canterbury, Lord Chancellor, Lord Privy Seal, Duke of Wellington, Lord Steward, Marquis of Winchester, Earl Bathurst, Earl of Liverpool, Earl of Mulgrave, Viscount Castlereagh, Viscount Melville, Viscount Sidmouth, Lord Charles Bentinck, Mr. Wellesley Pole, Mr. Canning, Mr. Chancellor of the Exchequer, Mr. Bathurst, Mr. Robinson:

"In pursuance of an act passed in the 10th year of her late Majesty Queen Anne, and of another act passed in the 32nd year of his late Majesty King George III., wherein provision is made for praying for the Royal Family in that part of Great Britain called Scotland, it is ordered by his Majesty in Council, that henceforth every minister and preacher shall, in his respective church, congregation, or assembly, pray, in express words, 'for his Most Sacred Majesty King George, and all the Royal Family;' of which all persons concerned are hereby required to take notice, and govern themselves accordingly.

(Signed) "JAS. BULLER."

Mr. THOMSON, in rising to submit his promised motion on this subject to the venerable Assembly he had the honour to address, said, he believed a great deal had gone abroad respecting it that was quite erroneous—topics had been mentioned as those which he should have occasion to introduce, which had not the most distant relation to the subject, and which it had never entered his mind to entertain. In order to convince the House of what was his real object, he should read at once the motion he meant to propose. It was—"That it be declared by the General Assembly, that no civil authority can constitutionally prescribe either forms or heads of prayer to the ministers and preachers of this Church, and that the orders in council which have been issued from time to time respecting prayers for the Royal Family are incon-

sistent with the rights and privileges secured by law to our ecclesiastical establishment; but that, as these orders appear to have originated in mistake or inadvertency, and not in any intention to interfere with our modes of worship, the General Assembly do not consider it to be necessary to proceed farther in this matter at present. And the General Assembly embrace this opportunity of declaring the cordial and steady attachment of the Church of Scotland to their most gracious Sovereign, and to all the Royal Family; and of farther expressing their unqualified confidence, that, actuated by the same principles of loyalty and religion which have hitherto guided them, her ministers and preachers will never cease to offer up, along with their people, their fervent supplications to Almighty God in behalf of a family to whom, under Providence, we are indebted for so many distinguished blessings, both sacred and civil."—Now, that was the substance of what he meant to offer; but if any thing could be added by the Assembly which, without departing from the design of his motion, would render its meaning more clear, or the expression of it more proper, he should be happy to adopt any such improvement; for he declared most solemnly, in the presence of that venerable Assembly, that in bringing this subject under discussion, he was influenced by no other feeling, than a firm conviction that it was his duty to do so, and an anxious desire to preserve the rights of the Church, which appeared to him to have been encroached on; and that he wished to do the thing in the simplest and most respectful manner. He was not desirous to speak upon the subject; and if the Assembly were disposed to agree to the motion, he would refrain from saying a single word.

The Procurator and others having stated that it was one to which they could not agree,

Mr. Thomson now observed, he was sorry to be reduced to the necessity of entering into the merits of the question before the House. He had hoped that the motion, as to its spirit and even as to its language, would have met with no opposition. In this, however, he had been mistaken; and therefore he should now take the liberty of stating the grounds upon which he rested its propriety and necessity. And he would begin with stating it as an acknow-

ledged and incontrovertible principle of our establishment, that it has no spiritual head upon earth, and consequently that the King in Council had no right to interfere in our worship. He would not bring forward any train of reasoning to prove this point, because that would look as if some doubt attached to it. Now, it was beyond all doubt or controversy. It was a vital privilege in our ecclesiastical constitution: it was of essential importance to the safety of the Church, as might be seen from the struggles that were made to deprive us of it by a persecuting government and a persecuting hierarchy; it was that for which our forefathers contended so nobly—for which they fought and bled—and which, by their sufferings and their perseverance, they secured to us; and it was that which we could not part with, without endangering the whole fabric of that Church to which, he trusted, we were all conscientiously attached. More need not be said on that head. But the Order in Council which had just now been read, trenched upon this privilege. It prescribed prayers to be used by the ministers and preachers of our Church, and consequently it ought to be resisted as we valued the integrity of the Church. But it would be alleged that this privilege had been actually taken away or rather denied to the Church by an act in the 10th of Queen Anne, in which ministers of the Church of Scotland are enjoined to pray in express words for the Royal Family, and that the Church did not oppose or remonstrate against the enactment. Of that act he would say, without hesitation, that it proceeded upon Erastian principles, and ought not to have been passed. But what were the circumstances on which it had been proposed and allowed to become a law? They were these: At that time the interests both of civil and religious liberty were in great jeopardy, by the schemes of the Pretender from abroad, and by the zeal and influence of his friends in this country. He had friends among the clergy, chiefly of the Non-jurant persuasion, but also of the Established Church. And one method by which these endeavoured to promote his cause, was that of praying in their public ministrations for the Royal Family in such a way that their people understood them to mean, not the family actually on the throne, but



the family pretending to it. To counteract this improper and dangerous practice, the legislature passed the act in question. And the General Assembly did not resist its passing, because they partook strongly of the general alarm by which it had been dictated, and would rather connive at the temporary invasion of a principle which they still held sacred, than not co-operate in every possible way to frustrate the attempts of a faction which, had it succeeded, would very soon have left them nothing that was worth contending for. But even then the Assembly did what it could to neutralise the act so far as it assumed to the legislature the power of meddling in their modes of worship. It passed an act of its own—on its own independent authority, and without the most distant reference to the Act of Parliament—enjoining prayers in express words for the reigning family. But then the Order in Council pretended to found itself upon two Acts of Parliament which it specifies. The first of them was the very act of Queen Anne that had now been alluded to. But this is wholly inapplicable to the purpose of the Privy Council; for, in the *first* place, it requires the ministers of the Church of Scotland to pray in express words for her most sacred Majesty Queen Anne, and the most excellent Princess Sophia, so that if we were to pray in terms of the act, we should pray not for his most sacred Majesty King George IV., but for her most sacred Majesty Queen Anne and the Princess Sophia. (*A laugh.*) In the *second* place, this Act of Parliament has no force, for though not formally rescinded, it was, from its own phraseology, in respect to the clause founded upon, limited in its duration to the reign of Queen Anne, and it was never re-enacted *mutatis mutandis*, so that now it is nothing but a dead letter. And then, in the *third* place, what was chiefly worthy of remark, this act conveyed no such power to the Privy Council as that which they now claimed and exercised. The passing of the act shewed that they had no power previously; and as it did not communicate the power, they could not possibly refer to it as any authority for their proceeding, without demonstrating either that they had never read it, or that they did not understand it. This,

however, was not the only act to which the Order in Council referred. There was an act of George III. brought into play, of which he must say, that, if possible, it was still less to the purpose than the act of Queen Anne; for in truth it did not refer at all in any way to the Established Church of Scotland. It was an act which exclusively respected the *Episcopal* communion in Scotland; it conferred certain immunities on that body of our fellow-subjects; and it conferred them on this condition among others, that they should always pray in public worship for the Royal Family, in the form prescribed in the Liturgy of the Church of England. But what had this to do with the prayers of the Established clergy? Because the King in Council could legally require Episcopalian ministers to pray in such and such a manner, was the conclusion to be admitted or endured, that, therefore, the King in Council could dictate prayers to the members of our Presbyterian Establishment? Really the act of George III. had nothing to do with the subject; and the Privy Council might just as well have quoted any other Act of Parliament whatever. Such were the legislative enactments upon which the Privy Council had grounded their assumption of the power that he had taken the liberty of denying. If there was any other, let it be produced; and then we should see whether it might not be expedient to apply to the legislature for the restoration of rights which had been unjustly taken from us. But he was confident no such act existed. And therefore he was entitled to conclude, and to assert, that the Orders in Council to which he had called their attention, had not one inch of legal or constitutional ground to stand upon. Many, indeed, he was aware, were quite sensible of this, and therefore set themselves to explain away the force and import of the order itself. They were pleased to say that it was not imperative, that it only expressed the Royal *wishes*, and that therefore there was nothing so very formidable in it. Could he persuade himself that this was the true character of the documents in question, he would really not give himself much trouble about the matter. But could any person gravely maintain such a position? A strange mode indeed of expressing

the mere wishes of the Royal mind! Why the very title was enough to shew the absurdity of such an idea. It was an *order* by the King in Council. And was that which the Sovereign in Council ordered, to be treated as nothing more than a wish? Apply this interpretation to other orders in Council, and see how it would do. The whole language of the document corresponds with the title. Let any man read that, and say if it is not intended to be a distinct and peremptory injunction, or if it is capable of any other interpretation. It applies to Acts of Parliament for its authority: are Acts of Parliament mere wishes? It *orders* that every minister *shall* pray, &c. Are *orders* and *requests* synonymous? It *requires all persons to take notice, and to govern themselves accordingly*. And all this is nothing but a Royal *wish*! (*A laugh.*) Let the note of Mr. Buller also be considered, in which he talks of his Majesty's *order*, of its directing the *necessary* alterations in the prayers, and *due obedience* being paid to it. These surely were not the terms to be employed for transmitting a Royal *wish*. It was next argued that though the order is imperative, it does not enjoin a form of prayer. He did not think this of essential importance to the question at issue. But he would venture to maintain that a form of prayer was intended, and that the case did not admit of any other view. Did not the order enjoin us to pray in "express words," for such and such persons, and were not these words put within inverted commas? They were so in the public newspapers, and they were so in the original document. And if this did not mean that these words were to be used just as they were set down for us, he would be glad to know what else it did, or what else it could mean. Now, in connexion with this consideration, which seemed of itself to be decisive, let it be recollected, that the act of George III. to which the order referred as one of its authorities, applies solely and exclusively to the Episcopal communion—to those who have a liturgy—to those who cannot travel out of that liturgy in their public prayers—to those whose prayers for the Royal Family are taken from the English Liturgy as prescribed by the Privy Council. It must be obvious to every one that when they talked of express

words, and put them down and encompassed them with inverted commas, they were under the influence of liturgical ideas, and intended nothing less than a precise form of prayer. He would mention another circumstance which threw much light on this topic. On the demise of our late gracious Queen, an order in Council was sent to our Church. And what was its purport? Why, that we should no longer pray for her Majesty, because she was dead! (*A laugh.*) This was all very well, and very necessary for the ministers of the Church of England, who could not without authority alter one iota of their service-book, and some of whom did actually continue to pray for the Queen after they knew of her decease, aye and until they got orders to the contrary. (*Laughter.*) But did the Privy Council suppose that we, in this Church, who are not only Protestants like themselves, but know something about the covenanted work of Reformation, which they do not, were so infected with the Popish doctrine of praying for the dead, that we could go on praying for the departed Queen till they should, in the plenitude of their power, prohibit us from so doing? (*Laughter.*) The truth evidently was, that they supposed us to have a liturgy, at least with regard to prayers for the Royal Family, which we could not change without their interposition; and from this the inference was fair, that they meant us to employ the express words which they had prescribed, as a form of prayer. But although all this was quite clear to his mind, he did not insist upon it. He denied the power of the King in Council to interfere in the *matter* of our prayers as well as in the *form* of them. This the Privy Council had done. They had done it in the most strict, authoritative and peremptory manner. And they had done it under what was held out to the country, and what they must be presumed to have believed to be the constitutional sanction of Acts of Parliament, which, however, he had shewn either to have no existence, or to be utterly inapplicable. He was aware it would be pleaded that the thing had been done before—that it had been done often, and that it had never been found fault with. Be it so; but that being pleaded, he must in his turn plead that this constitutes no



small part of the evil. If the Privy Council had no constitutional power to interfere with our worship, the oftener they had interfered with it so much the worse. And if the General Assembly had hitherto not resisted the encroachment, so much more requisite was it now to begin that resistance. *Obsta principiis* was an excellent maxim: but it was bad logic to say, that because the mischief had not been withstood at the beginning, therefore it should be allowed to remain without challenge or opposition. For his own part he had always thought such orders unconstitutional. He had often wondered that they were not noticed by some zealous defenders of our ecclesiastical rights. He had even ventured to suggest to some of his friends the propriety of taking the question up when an order was issued. But he supposed there had been sometimes a sort of indifference to the thing, and at other times "the fear of man, which bringeth a snare." For himself he was troubled with no such fear—he felt no such indifference; and he brought the subject before the House on this occasion, because it was the first that had presented itself to him, when he felt that he could do it seasonably. And if the Assembly had these views of the Orders of Council respecting our prayers, which he entertained, he called upon them to take the most prudent method of preventing their recurrence, and not to consider the silence which had been hitherto observed in regard to them, as any good reason for persevering in conniving at them.—But then it would be asked, where is the mighty evil of the Orders in Council? To this question he would endeavour to give a satisfactory answer. In the first place, these Orders in Council were an evil, as they affected the integrity and safety of our National Church. He would not occupy the time of the Assembly in speaking of the importance of our Presbyterian Establishment to the interests of religion and of the country. But surely its efficiency must depend upon its principles being kept pure and inviolate. And no greater violation of its principles could easily be conceived, than that which consisted in assuming the power of regulating the prayers of its ministers and preachers. If this was tamely submitted to, there

is no kind or degree of encroachment which need occasion alarm, because it goes to the very vitals of our constitution, as a church having no temporal head and no liturgy. But he would be met by the question, What? Do you suppose that it is the intention of the Privy Council to invade the rights of the Church of Scotland? No, he did not suppose that there was any such intention—he was quite sure there was no such *intention* in that quarter. But he had not so much to do with the *intention* as with the *fact*. Granting, as he most readily did, that there was no intention, still if, in point of fact, there was an encroachment, as he contended there was, they were bound to oppose it for the sake of the Church. Nay, he was ready to maintain that there was far greater danger where there was mere mistake or inadvertency, than where there was a real and obvious design. In the latter case they would feel themselves constrained immediately to take up arms, and assume the attitude of defence and resistance. But, in the former case, one encroachment was allowed to pass after another, without exciting alarm, till the right that had been violated was absolutely forgotten, and till any attempt to recover it proved either impracticable or extremely difficult. He would not say that the present Government would found any permanent claim on the ground of the numerous precedents which were allowed, through carelessness, to be established; but we did not know what was to be the disposition and character of the future government, and therefore it was best to secure ourselves now against all hazard. Besides, he could not forget what was well known to many members, and particularly to a Reverend Doctor in his eye (Dr. Cook) who was well acquainted with the history of our Church, that the invasion of the Church had usually come under the guise of Orders in Council; that our rulers, in tyrannical and persecuting times, had generally recourse to such authority, and that one great occasion of driving out the Stewart family from the government was an Order in Council respecting religion—the dispensing proclamation. And here he would take the liberty of mentioning a circumstance which illustrated this part of

the subject. The letter which his Majesty had addressed to the General Assembly spoke of the *Presbyterian Church of Scotland*, as if there were a Church of Scotland that was not Presbyterian. (*Hear, hear.*) This he could not help coupling with the fact, that some of the dignitaries of the Episcopal communion in this country had been pleased to speak and write of the *Episcopalian Church of Scotland*. (*Hear, hear.*) And when, in addition to these things, he looked to the list of the Privy Council which had passed the late order, and saw that the Archbishop of Canterbury was at the head of it, issuing injunctions to the ministers of our Church, respecting forms or heads of prayer, he could not but infer that there was very great inattention somewhere or other to our ecclesiastical rights, and that, if we acted wisely, we would endeavour to cure that evil, and to preserve our independence.—In the *second* place, the Orders in Council were evil, as they affected the attachments of the people. The people of Scotland were in general attached to the Established Church; and certainly their attachment to it was of no less consequence to the country than it was to themselves. But their attachment was not blind and inconsiderate; it was not formed by what they saw of the labours of our ministers; it was not secured by any adventitious circumstance; it was founded upon a firm conviction that the principles of Presbytery were those of the Bible, and the only ones that were effectual in securing the purity of religion, and the edification of the people. This was the ground of their affection to our Church. But could it be expected that this affection would continue when they saw us tamely allowing the most essential of these principles to be violated? Will not they be ready to ask, “Why should we remain connected with you, when you surrender, without a struggle, what we hold to be essential to the system on whose account alone it is that we belong to you?” And will not the Dissenters be furnished with a fine handle, of which they will naturally take advantage, for exciting disgust among our people at the Establishment? They will say, “You see what sort of superintendents you have got

over you. They themselves do not care for the very best parts of your Establishment. They will part, through mere obsequiousness, with all that you are accustomed to hold dear: and why should you any longer put yourselves under the government of such men?” All this will be said, and it cannot be said without effect. The Church had suffered much by Dissent. Its members had been driven away in great numbers by the plan of administration which had been pursued. He did not speak of the merits of that plan at present. He only spoke of the fact; and that could be as little doubted as it could fail to be lamented by every friend to the Church of Scotland. The Dissenters were a numerous body, possessed of respectability and influence; and as he could not but regard a passive acquiescence in the Order in Council as directly calculated to add to their strength, and in that way to be hostile, in an incalculable degree, to the interests of our ecclesiastical constitution, he pressed the adoption of his motion on the House, as a measure of great expediency, if not of absolute necessity.—He would remark, in the *third* place, that the Orders in Council were evil as they affected the authority of the Crown, and the respect which was paid to it. At no time, and in no circumstances, was it a right or a safe thing that the orders of the King in Council should be disobeyed; and least of all was it a safe or right thing that this should take place in the present state of the public mind. And yet many ministers are reduced to the necessity of disobeying the order respecting prayer for the Royal Family; they could not conscientiously adopt any prescribed form of words—they would adhere to the principles of that Church which they were bound, by their ordination vows, to maintain in her integrity; and would use their own language, and their own discretion in their public devotions. When the people saw this, what effect was it likely to produce upon them? Why, they will suppose that their ministers have no great deference for the injunctions of the throne, and they will come to treat these injunctions, whatever they may be, with similar disregard. And thus the authority of the Crown, which should ever be held sacred, would be



necessarily brought into contempt. Better, surely, far better, to let the Privy Council know that we cannot submit to their orders in cases of worship, and thus to prevail upon them to give up the practice of issuing them; and to leave our ministers to do their duty in their own way. They will never forget to pray for the Royal Family; being urged to this by regard to the precepts of Scripture, and by their long-trying and well-known sentiments of loyalty.—He would just notice one point more. The orders he alluded to had an unhappy effect on the respectability, comfort and usefulness of the Clergy. Nothing should be countenanced or permitted which tended to put them at variance with their people, or to lessen their influence among them. But such was the tendency, or such had been the effect of the order before them. This was delicate ground, but he should not avoid it. There might, indeed, be persons in their congregations of such principles, and of such character, that were he to use the language of the world, he would say, their unfavourable opinion was an honour and a triumph to the minister against whom it was directed. But he would not use such language. A minister of the gospel should despise none of his hearers; but should, so far as is consistent with his duty, study to please them all for their good to edification. There are other individuals, however, of good principle—of honourable feelings—of respectable character—men of influence in society—men whose situation enabled them to do much to strengthen or to weaken the hands of their pastor, who yet were under the influence of political prejudice, and would easily take offence at their clergymen, wherever their political prejudices were touched upon by any part of his conduct. And was it fair or expedient to put clergymen in such a situation, as to be under the necessity, by acting conscientiously, of provoking the displeasure of such men—of giving them offence—perhaps of driving them away from the Church? This was no mere *hypothesis* that he stated. The Order in Council had actually produced the effect. This was well known. He spoke from his own experience. And though there might not be many in-

stances of what he alluded to, yet he was confident, there was not a heart in that Assembly that would not sympathize with even one brother placed in such uncomfortable and painful circumstances. Now, he called on the Assembly to do what they could to prevent the recurrence of such an evil. If they agreed to his motion, either it would have the effect of preventing the Privy Council from issuing in future any orders respecting our form of prayer; or it would give the countenance of that Supreme Ecclesiastical Court to all those ministers who felt it a matter of conscience to pray without regard to the terms prescribed to them by civil authority. And, in either case, it would secure what must be an important object to all of them, the independence and the comfort of the ministers of this Church in the discharge of their public duties. These were the grounds on which he pleaded for the adoption of the motion which he had laid on the Assembly table, and which he would beg leave to read again to the House before he sat down.

James Moncreiff, Esq., seconded the motion.

Mr. THOMSON rose, and begged to be allowed for a few moments to reply to what had been said in opposition to his motion. He had heard a great deal of speaking on the other side, but very little in the shape of argument. There had been abundance of assertion, and there had been abundance of negation; but as to reasoning, there had been nothing but the mere show and appearance of it. He should not, therefore, find it necessary to detain the Assembly long. A mighty stress was laid by his honourable friend (Mr. W. Cook) upon the circumstance, that such a motion as the present was contrary to the sentiments of former Assemblies; and he had referred to the minutes of the commission in 1760, in which the very thing here objected to was approved of, and put upon record with this sentence of approbation attached to it. But this argument really went the length of implying that the sentiments and doings of all former Assemblies should, as a matter of course, be the sentiments and doings of all succeeding Assemblies,—a doctrine which he could not agree to. The attention of the Assembly, 1760, had not been

called to the subject by any motion or overture; and they had given their favourable opinion, he was entitled to say, *per incuriam*. He thought the question should be judged of by its essential merits, and if decided against him upon these grounds, he had nothing to say; but they acted wrong if precedents had the whole influence in guiding their decisions. Supposing that the Assembly consisted of 200 members, and that 199 believed the Order in Council to be a violation of our ecclesiastical privileges, would it be sufficient for the 200th member to rise up and say, You must not find it so, because the Assembly in 1760 thought it otherwise? The idea was absurd. Besides, if the Privy Council were thought to have sufficient power to stamp authority upon their orders to the Church, why did the Assembly not rest satisfied with these orders? Why did they add always on the back of them an order of their own?—It had been remarked by his honourable friend, that his motion was, by a *side wind*, pronouncing a censure upon the Privy Council; but if these orders of the Privy Council possessed perfect authority over the Church, was not the Assembly, by a *side wind*, throwing contempt on that body, by pretending to give a strength to this act, which yet, we were told, it did not need? (*A laugh.*) He disclaimed going to work by *side winds*; he went straight forward to his object, and would do his duty boldly and openly, without being intimidated or discouraged by the opposition of any one. (*Applause.*) He should now say a few words on what fell from his friend Dr. Lee, whose acquaintance with church history was known to be extensive and accurate. He must lament that the Rev. Professor was extremely unfortunate in his historical facts. He first referred to the submission of the clergy, in what were the most rigid and primitive times, to the orders of the sovereign; but he forgot to tell the Assembly that the clergy, at that period to which he alluded, were beginning to conform, which was no very good example for us to follow; and that their conformity served to excite the alarm of the people, and finally to rivet their opposition to Episcopacy. Then he referred to the acts of the General Assembly appoint-

ing prayers in the terms of the Order in Council; but the learned Professor should have recollected what he, (Mr. T.,) he believed, had urged before, that this was just a proof of their regarding the power in that case as lodged, not in the Crown, but in themselves. And, lastly, his reverend friend had adverted to the power of the Crown, acknowledged by the Church, to appoint fasts and thanksgivings. But here again there was a very great mistake; for, if the learned Doctor would only look to the instructions given by the Assembly to their Commission from year to year, he would find the very reverse of what he alleged; he would find one of the instructions to be, that the Commission should consult and fix with the State respecting the fasts and thanksgivings to be appointed. So much for the light thrown upon the discussion by the researches of his reverend friend Dr. Lee.—(*A laugh.*) And now, as to the short speech of his much-respected friend on the other side of the table, (Dr. Cooke,) he must observe, that it began with something very excellent. He acknowledged manfully, that no power on earth had a right to prescribe forms of prayer to us. Here was a well-spring of sound and constitutional doctrine, which was quite refreshing to his soul, amidst all that he had heard this day. But unluckily we did not enjoy it long; for no sooner had it come out than it bolted in again, and we heard no more of it. (*A laugh.*) The learned Doctor objected strongly to his motion being discussed or voted upon before it had been given over to a Committee of Overtures; but what was his conduct when the motion of the learned Lord was proposed? Why, he thought fit not to repeat his objection,—(*a laugh.*) although it was just as reasonable and valid in the one case as in the other. Now really he expected his learned and reverend friend to be consistent; and, at all events, if he did not give his vote for his (Mr. T.'s) motion, neither would he give it for that of the learned Lord, though he rather hoped he would come back and vote for principle, since form seemed to be a matter of indifference.—(*A laugh.*) He must now say a few words with regard to what fell from the learned Lord (Lord Justice Clerk). And first of all, he would



observe, that, in the course of his Lordship's speech, there were certain allusions which were quite intelligible to him; but all that he meant to say of these was simply this, that he *did* notice and understand them. The learned Lord had complained that the motion was artfully put together. To this he must reply, that no art was employed in contriving or in wording it. It was plain and simple—it hung well together, and was abundantly intelligible; and if it in any measure puzzled his Lordship, all that he could say was, that there was no help for it. The learned Lord had said a great deal about the Act of Queen Anne being still in force. He did not pretend to vie with his Lordship in interpreting acts of Parliament, but he thought himself possessed of as much common sense and judgment as to dispute his Lordship's authority on this point. He maintained that the Act of Queen Anne alluded to was not binding, and he put it to the learned judge, if any person were brought to his bar for disobeying the Order in Council, could he venture to try or to punish him on that statute? The learned Lord would not say so. It was impossible that he should. But then the learned Lord maintained that the Act of Queen Anne did not authorize the phrase "express words" to be considered as dictating a form of prayer. He (Mr. T.) thought he had sufficiently explained himself on that head. He had never dwelt on that Act alone; he had referred to several circumstances which were totally overlooked by the learned Lord, and particularly, his Lordship had found it convenient to blink altogether the Act of George III., quoted in the Order, and for this good reason, he supposed, that the argument drawn from that source was irresistible. With regard to the statute of Queen Anne, he had chiefly alluded to it to shew that the Order of Council derived no authority from its enactments, and to this the learned Lord had given no satisfactory answer, nor could he do so. And then as to the Act of George III., while he (Mr. T.) had demonstrated that it did not apply to the subject at all, yet its being referred to by the Privy Council was a clear proof that they meant the express words to be used, because it regulated the devotions of a church having a

liturgy—the liturgy of the Church of England, in which no liberty was given to deviate from the *ipsissima verba* of the order. His Lordship found fault with the sentiments of a certain pamphlet, written upon the subject now before the Assembly. And it had been noticed and condemned on a former day by Mr. Solicitor-General. Now, he would say this much, that he believed it would require all the combined talents of the learned Lord and the learned Solicitor-General, who had opposed him to-day, to give a proper answer to the substance of that small pamphlet. He had read it; and were he to write on the subject, he would certainly adopt its leading statements and reasonings—though there were some things he would keep out, and some things that he would put in. But the learned Judge was not entitled to identify the whole of the anonymous pamphlet with the argument urged by him and his friends who had spoken on the same side. They must be allowed to think and to speak for themselves, and be judged of by the sentiments which they had expressed and avowed.—The learned Lord had brought forward an argument to prove that the Order in Council was not imperative as to the express words; of which argument he must say, that it was very curious and amusing. It was introduced by his Lordship with all the solemnity that became such a serious subject, but really, in its progress and result, it became utterly ludicrous. "Suppose," says the learned Lord, "a case where a clergyman is requested to remember in prayer a sick person, and a paper is handed up to him to that effect, the clergyman will never think it necessary to use in his prayer the exact words written on that paper;" and from this, said Mr. Thomson, we are to conclude that clergymen need not, in praying for the Royal Family, make use of the *ipsissima verba* of the Order in Council! (*A laugh.*) Why the two cases were as different from one another as could easily be conceived. Did it never strike the mind of the learned Lord, that Janet Meiklejohn, who happens to be sick, has a great deal less authority to dictate a prayer for the clergyman, than the Privy Council are said to have in prescribing prayers for the Church? (*Loud*

*laughter.*) Poor Janet, in the simplicity and sincerity of her heart, humbly requests her pastor to pray for her; and her pastor complies with her request in the way that he thinks most suitable to her circumstances, and most for the edification of his people. But the Order in Council makes no request—it enjoins—it speaks of express words—it puts the prayer in inverted commas—it requires due obedience—it comes from the Sovereign of Great Britain, and has all the form of a peremptory command. And yet the two things are compared, and the comparison is brought forward by the learned Lord with wonderful gravity, as a very capital illustration, and a most conclusive argument! (*Laughter.*) His Lordship's case was not applicable; but he (Mr. T.) would take the liberty of putting a case which was exactly parallel, and he would be glad to know how the learned Lord would get the better of it. Supposing his Lordship was to send a letter to his steward, and order him to write to A. B. *in express words*, that such a thing was to be done—putting this in those inverted commas which had troubled gentlemen so much, and particularly his learned friend Mr. Inglis, who seemed to think them really conclusive, though he was very unwilling to confess it (*a laugh*)—and supposing the steward were to use the freedom of obeying the order in substance, and not literally—employing his own language, and not the language set down for him by his Lordship; and supposing, farther, that some hurtful mistake were to be the consequence of this, what would his Lordship say? Would he deem it a sufficient apology if the steward pleaded that he did not think himself restricted? Or would he not rather condemn his steward, and refer to his express words, and to the inverted commas, as quite decisive with regard to his meaning? So much, then, for the *Remember in prayer* argument. (*A laugh.*) A great deal had been urged by the learned Judge and the Solicitor-General as to the proofs of the King's attachment to the ministers of the Church of Scotland, collectively and individually; that they had got this thing and that thing, and a thousand good things (*a laugh*); and that the deputation was graciously received, and that some of the indivi-

duals who composed it had received, no doubt, many personal favours. Now he did not understand this sort of argument as applied to ministers of our Church. He did not consider it fair and decorous, and would not admit it. (*Hear, hear, hear!*) For, what did it amount to? To this, that because the Crown had shewn us attention and kindness, therefore we should be ready to give up our independence! (*Hear, hear.*) But he was just as ready to acknowledge the benefits received by the Church from the Crown as the most strenuous on the other side, and this was fully and strongly expressed in his motion; from which, he believed, after all their noise about it, their sentiments upon that point were borrowed. (*A laugh.*) He for his own part had never asked and never received any personal favour, and yet he was as much attached to his Sovereign as any one of them. He was of no political party; never was a member of any political club; never attended a political meeting; never sat down to a political dinner; and yet he felt grateful and attached to his Sovereign for the blessings and privileges which he enjoyed under his government. He was grateful and attached to the Royal Family, on grounds which sunk all the paltry and selfish considerations urged by the Solicitor-General into utter insignificance and annihilation. He was grateful and attached, because he shared, along with all his fellow-subjects, in those benefits which that Family had been the means of conferring upon the country. He had been rather unfairly dealt with, he thought, by the learned gentleman the Solicitor-General. That gentleman observed, indeed, that he (Mr. Thomson) had conducted himself with propriety, and he felt obliged to him for his favourable testimony; but he certainly must remark that the observations of the learned gentleman had no great tendency to make him persevere in that propriety. (*A laugh.*) He had said that he (Mr. Thomson) had set himself up as the champion of the Church. He was not at all aware that he deserved the appellation, especially as applied by the learned Solicitor; but if to defend the rights and privileges of the Church against all invasion was meant by that language, then he gloried



in being the Champion of the Church. (*Loud applause.*) But besides this, or on account of this, it seemed that in the opinion of the learned gentleman, he was a presumptuous man.

The SOLICITOR-GENERAL here rose, and denied that he called the reverend gentleman a presumptuous man; he only said he assumed to himself a presumptuous character. (*A laugh.*) He doubted not but that his language was fresh in the memory of the House.

Mr. THOMSON said, he was just proceeding to shew that it was fresh in his memory. (*A laugh.*) But as to that charge of presumption, which it seemed, by some very nice logical distinction which he, for his part, did not understand, was attached to his character and not to himself, (*much laughter,*) he thought, if there was any presumption in the case, it lay with the learned gentleman, who was so extremely bold as to give a direct and unqualified negative to all his assertions immediately after hearing them. (SOL. GEN., "I said no such thing.") Very well; he had now done with the honourable gentleman's speech; and would conclude by saying, that it was nothing but his warm and inviolable attachment to the Church that urged him to make his stand against this encroachment: that, according to the direction of the learned Lord, he could lay his hand on his heart and say, he sincerely thought that this Order of Council was a manifest encroachment on its independence; and that he trusted that the breath of official authority, breathe from what quarter it might, would never be allowed to wither one leaf of that plant of renown which our forefathers watered with their blood, and of which we had been permitted, by a kind Providence, to eat the pleasant fruits. (*Loud applause.*)

Essex-House,

September 21, 1820.

SIR,  
I KNOW not any thing which would give me more pleasure than to enter into a calm and temperate discussion of the question concerning the expedience and extent of the interposition of the civil power for the protection and patronage of the Christian religion, with a cool and reasonable opponent, if such an one could be found, who would not mistake rhetoric for reason-

ing, tropes for arguments, and assertions for proofs; and who would not think it necessary to season the controversy with harsh epithets and illiberal insinuations. The question is an open one: the learned and the liberal are divided upon it; and an inquirer may embrace either opinion, without exposing himself justly to severe reflections either upon his head or his heart. The case can only be settled by free and candid discussion. It is, however, too late in life for me to pursue the inquiry into detail; I shall, therefore, beg permission to offer a few explanatory observations, and so take leave of the subject.

The question concerning the interposition of the civil power for the protection and advancement of Christianity, is a question either of theory or of fact.

As a question of abstract theory, I have delivered it as my opinion in the Three Discourses lately published, and in concurrence, as I presume, with the great body of Christians of all denominations and of every age, that even admitting that the Christian religion could stand without any external support, and could make its way in defiance of all opposition, yet if its progress could be in any degree accelerated by a judicious interposition of the civil power, so great is its excellence and so beneficial its effects in every form of civil society, that it would be the indispensable duty of the civil power to afford every reasonable aid and encouragement to its advancement in the world.

I have stated to what extent, in my judgment, the interposition of the civil magistrate may go, and where it ought to stop. Here is a wide field for difference of opinion, and perhaps experience only can decide the question.

Many, particularly among Protestant Dissenters, are of opinion that the patronage of the civil power ought to extend no further than to the grant of a small pittance for the support of the Christian ministry, and to the exemption of Christian ministers from burdensome offices, the duties of which are inconvenient, if not absolutely inconsistent with the duties of their profession. Some would even confine the aid of the public authority to the grant of these immunities alone. But even those who would restrain the civil

power within the narrowest limits, while they allow of any the least encouragement of Christianity by public immunities, manifestly agree in *principle* with those who would support the most splendid establishments; they only differ upon the question of *plus* and *minus*.

There is a comparatively very small, but very respectable body of Christians who profess to regard all interference of the civil power to encourage and support the Christian religion by public grants or immunities, as inexpedient and unjust, and as an injurious infringement upon the rights of others. This has of late been called, but very erroneously, the "great principle of Protestant dissent." But the fact is, that every class of Protestant Dissenters, when they have been in power, have been willing enough to avail themselves of the means which it afforded for the encouragement of what they believed to be truth. At any rate, no person who holds the principle stated above, can consistently, or with a safe conscience, accept either bounty or privilege from the civil power; for what it is unjust in the donor to give, it must be equally unjust in the recipient, who is persuaded of the injustice, to accept.\*

The principle of dissent from an established church, rests upon a much firmer ground than the gratuitous

assumption of the absolute injustice of every kind and degree of interference of the civil power in the business of religion; it stands upon the broad and solid foundation of the INDEFEASIBLE RIGHT which every reasonable creature possesses of judging and acting for himself in the concerns of conscience: upon that GLORIOUS RIGHT which justifies the Protestant Church in dissenting from the Church of Rome, which justifies the Church of England in dissenting from all other Protestant churches, which justifies every denomination of Protestant Nonconformists in dissenting from the Church of England and from each other; and, finally, which justifies every individual, of every denomination, in forming his own religious opinions, in professing his own creed, and in acting upon his own principles, so far as his profession and conduct do not interfere with the rights of others. I have been accused, forsooth, of having abandoned the principles of Nonconformity because I think that in some cases the cause of truth and virtue may be aided and supported by the civil power. I trust I have now said enough to satisfy the most zealous Nonconformist that the accusation is unfounded, and that I have fully established my claim to a title which, in my estimation, is more honourable than any which royalty can confer, that of a PROTESTANT UNITARIAN DISSENTER.

After having in the Three Discourses so distinctly stated my opinion that civil patronage, to a reasonable degree, should be extended to Christianity at large, and to Christians without distinction, I am surprised—no, I am not much surprised—that the system I have proposed should be branded by any polemic as a system of *favouritism*, as though I had recommended the exclusive patronage of Unitarianism.

If any thing could be wonderful in theological controversy, it might appear wonderful that my opponents seem totally to forget that I am as strenuous an advocate as themselves for religious liberty in its utmost extent, and that I have earnestly laboured to prove that no one ought to suffer either in his person, his property, his liberty, or his civil privileges, on account of any speculative opinions which he may entertain or profess.

An outcry is raised as if I were an

\* To use a homely proverb, "The receiver is as bad as the thief;" perhaps, in this case, even worse, because the donor is not aware of his injustice, but the recipient is. It ought, indeed, in charity to be added, however extraordinary it may appear, that the recipient is commonly quite unconscious of his inconsistency. I have known scores of Dissenting Ministers, men of the most upright characters, who would have abhorred the thought of any thing like equivocation or deceit, who have loudly exclaimed against all interference of the civil power in the concerns of religion, as unauthorized and unjust, but who at the same time have gladly accepted of a share in parliamentary grants and in civil immunities. The truth is, they have misunderstood their proper principles, and their conduct has been more correct than their theory. It is not the denial of civil interference, but the assertion of the right of private judgment, which is the true principle of Protestant Dissent.



advocate for all establishments of religion which ever existed, and particularly for the Church of England. I have hinted no such thing. I am an advocate for an Utopian church, such as I never expect to see, such as can scarcely be expected ever to exist in this imperfect world; but such an one, as that all established churches will rise in excellence in proportion as they approximate to it. It is the *beau idéal*, the imaginary standard of excellence, too beautiful and perfect to admit the hope of its being realized.

I am complained of for expressing that I have no objection against the ministers of religion occasionally lifting "their mitred heads in courts and parliaments." I hope I am not to be condemned as unfriendly to liberty because I see no reason why the ministers of religion should be deprived of any honours and privileges to which their fellow-subjects have access. How far it might be proper, in certain states of society, to create different ranks and orders of ministers, and to invest ministers of a certain degree with civil titles and privileges, is a mere question of detail which does not enter into the discussion of principle.

It is a curious and important PRACTICAL question, whether the Christian religion has been upon the whole benefited by the protection and support which it has received from the civil power: and I have been much blamed for using the expression that Christianity *requires* the protection of the magistrate.

That the Christian religion derives its origin from God, and that under the guardianship of his providence, it would by some means have been supported in the world, though all civil patronage had been withdrawn from it, is a fact not to be disputed. But in our historical reasonings we are not to presume upon miracles: we are only to inquire what would have been likely to happen *ceteris manentibus*.

If Christianity had been oppressed in Europe as it was in Asia and Africa, which it probably would if it had not been established, it cannot be doubted that the Christian religion would have been reduced to the same miserable state in which it now exists in those extensive continents. But—which is, indeed, the more correct supposition—if the governments of Europe had been Christian, and had contented themselves

with the mere protection of Christianity without affording it any civil privilege, without arming it with any degree of power, and without allowing any revenue for the support of its teachers, it becomes a very nice and difficult question to decide what would have been the actual state of Christianity in modern times. That many and great evils would have been avoided, cannot be denied; and it is the opinion of those who are hostile to the interference of the civil power, that Christianity, in these circumstances, would have prevailed more generally, and would have existed in a much purer and more perfect form than at present.

But this is not a conclusion which is to be hastily taken for granted, nor will the success of the Christian religion, antecedently to the reign of Constantine, though often and confidently appealed to, warrant the inference. The ante-Constantine period was not, as it has often been represented, a state of unabating persecution, much less does it deserve to be qualified as the best and purest age of the church. The external state of Christianity was frequently peaceful and prosperous, and the doctrine of Christ, which began to be corrupted in the apostolic age, was so thoroughly impregnated with the leaven of error and a false philosophy at the commencement of the fourth century, that genuine Christianity was buried under the accumulation of filth and rubbish. It may even be said that the interposition of the civil power was of use to arrest the progress of error. For comparatively few additions have been made to the corruptions of Christianity since the age of Constantine.

And, in all human probability, had the civil power interposed no check, error would have continued to spread and multiply to an inconceivable degree, and the faith and practice of Christians would now have been as widely different from the doctrine and spirit of the gospel, as that of the modern Hindoos from the pure and simple theism of their sacred books.\* It is not in the sunshine of ease and prosperity that truth and virtue thrive

\* See extracts from the Vedant and the Cena Upanished, the sacred books of the Hindûs, translated into English by Rammohun Roy, an eminent and learned

and prosper best. It is the season of difficulty which prompts men to search and to probe their principles, and which, by severe and healthful exercise and discipline, invigorate and improve the intellectual and moral character. This good consequence does not, indeed, justify the conduct of persecutors, who impose their respective systems under the sanction of pains and penalties, because they neither foresee nor intend any such beneficial result, nor have they any right to impose fetters upon the conscience; but it justifies the wisdom of Providence in permitting such a state of things to exist: and, upon the whole, it leads to a conclusion favourable to the interference of the civil power to protect and patronize the Christian religion: a power, which, if it is exercised discreetly and judiciously, directly tends to promote the interest and success of Christianity; and which, in its most injudicious and oppressive operations, is overruled by the wisdom of Divine Providence for the accomplishment of ends the most beneficial in themselves, although quite contrary to the intention of the agents employed.

Upon the whole, therefore, I think I may fairly assume, that the Christian religion, in the present age, is in a purer and a better state than it would have been, either if the governing powers of Europe had been oppressors of the Church, like those of Asia and Africa, or, on the contrary, if being neutral, and only granting to the professors of Christianity the protection common to all other subjects, the Christian religion had been left to work its way by its own powerful energies. Whether, therefore, the discreet and liberal interference of the civil power for the protection and encouragement of the Christian religion, without violating the indefeasible right of private judgment, be considered as a question of theory, or whether it be treated as a question of fact and experience, I think the balance is greatly in its favour. Nor do I feel myself at all inclined or required to retract the position, that Christianity claims the patronage of the civil power.

If this doctrine places me under the

ban of a new host of assailants, I cannot help it, but must again take shelter under the same consciousness of upright intention, which has hitherto been a refuge from those storms of anathemas which have already been fulminated with so much good-will, and so little effect, upon the devoted head of your humble correspondent,

T. BELSHAM.

P. S. I have read Hylas's communication in your last Repository (pp. 536—540). I do not see that it requires any answer from me, or any alteration in the statement I have already made of my judgment in the case. The only point in which I differ from your respectable Correspondent is, in objecting to the punishment of those who blaspheme and revile the Christian religion: in the first place, as the Christian religion expressly prohibits the retaliation of evil for evil, and, in the second place, as this practice would open a wide door to persecution: every sect considering its own peculiar tenets as the essentials of Christianity, every attempt to expose their absurdity would be regarded, especially by the ruling sect, as blaspheming and reviling the Christian religion, and therefore as an iniquity to be punished by the judge.\*

SIR,  
THERE appears to me great weight in the sentiment which your Reviewer quotes with approbation, (p. 549,) that it is necessary to make the poor comfortable to enable instruction to produce its proper effect upon them. The same thought is strongly put and well illustrated in the article on *Education*, in the *Supplement to the Encyclopædia Britannica*, written by James Mill, Esq.: and for the sake of such of your readers as have not access to this valuable work, I transcribe the passage.

"It is easy to see a great number of ways in which deficient quantity of food operates unfavourably upon the moral temper of the mind. As people are ready to sacrifice every thing to the obtaining of a sufficient quantity of food, the want of it implies the most dreadful poverty—that state, in which there is scarcely any

Brahmin, which prove that the writers of these books were believers in the unity and perfection of the Supreme Being.

\* See a curious illustration of this subject in Judge Best's remark upon the doctrine of the Trinity in your last Repository, p. 532.



source of pleasure, and in which almost every moment is subject to pain. It is found by a very general experience, that a human being almost constantly in pain, scarcely visited by a single pleasure, and almost shut out from hope, loses by degrees all sympathy with his fellow-creatures; contracts even a jealousy of their pleasures, and at last a hatred; and would like to see all the rest of mankind as wretched as himself. If he is habitually wretched, and rarely permitted to taste a pleasure, he snatches it, with an avidity, and indulges with an intemperance, almost unknown to any other man. The evil of insufficient food acts with an influence not less malignant upon the intellectual, than upon the moral, part of the human mind. The physiologists account for its influence in this manner: They say that the signs by which the living energy is manifested, may be included generally under the term *irritability*, or the power of being put in action by stimulants. It is not necessary for us to be very particular in explaining these terms; a general conception will for the present suffice. There is a certain degree of this irritability in the frame of man, upon which the proper state, or rather the very existence, of the animal functions seems necessarily to depend. A succession of stimulants, of a certain degree of frequency and strength, is necessary to preserve that irritability. The most important by far of all the useful stimulants to the living organs is food. If this stimulant is applied in less than a sufficient degree, the irritability is diminished in proportion, and all those manifestations of the living energy which depend upon it, mental as well as corporeal, are impaired; the mind loses a corresponding part of its force. We must refer to the philosophical writers on medicine for illustrations and facts which we have not room to adduce, but which will not be difficult to collect. Dr. Crichton (*Inquiry into Mental Derangement*, I. 274) places *poor diet* at the head of a list of causes which 'weaken attention, and consequently debilitate the whole faculties of the mind.' From this fact, about which there is no dispute, the most important consequences arise. It follows, that when we deliberate about the means of introducing intellectual and moral excellence into the minds of the principal portion of the people, one of the first things which we are bound to provide for, is a generous and animating diet; the physical causes must go along with the moral; and *nature herself denies that you shall make a wise and virtuous people out of a starving one.* Men must be happy themselves, before they can rejoice in the happiness of others; they must have a

certain vigour of mind, before they can, in the midst of habitual suffering, resist a presented pleasure; their own lives, and the causes of their well-being must be worth something, before they can value, so as to respect, the life or well-being of any other person. This or that individual may be an extraordinary individual, and exhibit mental excellence in the midst of wretchedness; *but a wretched and excellent people never yet has been seen on the face of the earth.* Though far from fond of paradoxical expressions, we are tempted to say, that a good diet is a necessary part of a good education; for in one very important sense it is emphatically true. In the great body of the people all education is impotent without it."

The friends of general education ought therefore to be the enemies of a system of exorbitant taxation, which is always immoral and degrading in its tendency.

But alas! there seems little prospect of good for the multitude—whatever your Millenarian readers may think—in any probable condition of their affairs. If manufactures be at a stand, extreme poverty and misery are the consequence; if they go on with spirit, let another writer from the work above quoted, (*Dugald Bannatyne, Esq., Secretary to the Chamber of Commerce, Glasgow,*) in his conclusion of the account of Glasgow, say what follows:

"In reviewing the circumstances of a large manufacturing community, this melancholy consideration forces itself on the mind—that the discoveries in mechanics and improvements in the various processes of production, intended by nature to increase the sum of man's comforts, should, in the way the affairs of the world are conducted, terminate always in lowering his condition. The end seems to be every where sacrificed to the means; and we find manufactures valued, not as they enable those employed in them to add to the amount of their enjoyments, but as they serve to increase the general revenue of the country."

Yes! "Revenue" swallows up every thing—comfort, freedom, virtue; and "as the affairs of the world are conducted," this world seems not to be the poor man's.

POPULARIS.

SIR,

67, Whitechapel.

IN the Repository for May (pp. 280, 281) is a Letter on Parkhurst's Hebrew and Greek Lexicons; in reply to which, permit me to say, that I have

now in the press, an Abridgment of Parkhurst's Hebrew Grammar and Lexicon. I hope, as it is very forward, to be able to publish it in the course of October or November. The work will contain all that the Trinitarian ought to require, and will not be found to have in it a sentiment which can hurt the most delicate feeling of Jew or Unitarian. In the smallest compass it will contain the cheapest and most useful pocket Hebrew Lexicon in the English language.

C. TEULON.

*Liverpool,*

*August 5, 1820.*

SIR,

**I** SINCERELY wish the doctrine of Divine Influence had more engaged the attention of your Correspondents. I am, however, much pleased to find in your present Volume, (p. 317,) that my countrymen, at a late Quarterly Meeting of Ministers in South Wales, have been so much impressed with its importance, as to make it a subject of serious discussion; I hope they will continue their inquiries, that they will favour the public with the result of them, and that they will induce others to imitate their excellent example.

Lest it should seem that I had intended any disrespect to my highly valued friend Dr. Carpenter, in not noticing his discourse on Divine Influence (XIV. 545—550 and 617—622) in my last letter, (XIV. p. 675,) I think it proper to state, that that letter was in the hands of the publishers of the Repository before the appearance of the Discourse, but, by some oversight, was not attended to in proper time.

I regret that it was not convenient to Dr. C. to communicate his ideas in a more condensed form, which would have rendered it more easy to select those points which more particularly bear on the subject.

Dr. C. founds the defence of his modified system of Divine Influence upon a text, of which a free use has been made by the orthodox, in defending their doctrine of supernatural communications, viz. Paul's advice to the Philippians, (chap. ii. vers. 12, 13,) "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of his good pleasure."

The writers of the Holy Scriptures were evidently very strongly impressed

with the idea of the constant and universal agency of the Supreme Being; and, whether they are describing the operations of nature, the events which were taking place, or the thoughts, dispositions and actions of men, they as much overlook second causes, as if they had no existence, and at once ascribe all to the great First Cause. But it cannot hence be rationally inferred, that their piety so utterly extinguished their understanding, observation and experience, as to render them incapable of perceiving that the Supreme Being employed means in order to accomplish his purposes. Paul, in his address to the Philippians, could, I think, have intended nothing more than to incite them to diligence in their virtuous course, by the assurance that every thing necessary to enable them both to will and to act properly, had been kindly provided for them, in the favourable circumstances of their situation, by that Being "from whom cometh every good and perfect gift."

Dr. C. asserts that "no one, who believes in revelation, can doubt that God influences the human heart." This is readily admitted, as it follows of course, that that Being who acts upon every thing, must act upon the human heart; and did not Dr. C. insist upon an agency more immediate and particular than this regular operation of general laws, there would not be, between him and me, even a "verbal difference." But, I think, he differs from me most essentially, when he maintains that, to the natural operations of the human mind, there are occasionally superadded some phenomena, such as aid, direction, &c., which are derived from some anomalous agency of that Being, who constantly acts by his own fixed laws. It appears to me, that we have no more reason to suppose that God's influence is immediately applied to the mind of man, than to the various processes of animal and vegetable life, or, in short, to any of the motions and events of the universe; all of which are the effects of his regular and uniform agency. There are indeed many good men, who believe that the Supreme Being frequently interposes in human affairs, particularly in those of considerable importance; and this conviction very naturally leads them to sup-  
plicate for his interference on many



occasions. But were they properly impressed with the idea of the universal and constant agency of God, they would be convinced that all the concerns of mankind were *individually* as much affected by it, as any of them could be, were they subject to some particular and immediate influence; and I have no doubt that their piety and regard to God would be much more steady and uniform, did they acquire the habit of seeing him in *all* things, rather than in *certain* things, and on *certain* occasions only. Dr. C. attempts to recommend his views of Divine Influence by referring to the prayers of Paul, of Peter and of Christ; to this I would reply, that I know so little of the state and circumstances of inspired persons, and of supernatural periods, that I am at a loss to form analogies between those times and the present. To this I must add, that I think divines have hitherto contributed very little to enable us to ascertain what parts of the New Testament are, and what are not applicable to the present times; this is strongly exemplified in the uncertainty which is felt, even with respect to many of the positive commands of Christ and of his apostles. Who can infallibly inform us, whether it is our duty in these days to baptize, to anoint the head and wash the face when we fast, to wash one another's feet, (an act much more solemnly enjoined than any other,) to commemorate Christ's death by the use of bread and wine, to abstain from blood and things strangled, to anoint the sick with oil, &c.? Were these rites and prohibitions to be confined to particular persons and periods? Or were they intended, any or all of them, to be practised in future ages of increasing mental and moral improvement, when all rites and ceremonies would gradually lose their importance?

The New Testament contains numerous promises of Divine Influence, many commands to petition for the supply of wants, and promises of answers correspondent to these petitions. But how are we to know whether these precepts and promises are applicable to the present day or not? Is there any thing besides experience and observation, to which we can have recourse for information? If they were designed to extend to all future times, should we not be able to point out

facts innumerable to prove it? But upon inquiry does it appear, that "every one who asks, receives"? that "every one who seeks, finds"? that "to every one who knocks, the door is opened"? that "every one who prays with faith, saves the sick"? No! no! both experience and observation loudly declare, that since the days of the apostles, there has not been one deviation from the regular operations of the fixed laws of nature, and that there has not been a proper answer to any one of the myriads of petitions, which have been presented at the throne of the great and unchangeable Author of nature.

When Dr. C. represents the Supreme Being as acting by various means which are enumerated, and communicating influence, aid and guidance, according to the obvious and customary dealings of his providence, I perfectly understand him; but what he says of their being given by *immediate agency on the human heart*, I can no more comprehend than I can the doctrine of Transubstantiation.

Dr. C. says, the philosophic mind can trace some links of the chain of Divine agency: does it then require any peculiar sagacity to distinguish this agency in any particular links, when the whole chain is nothing else? What besides a miracle can sever this great chain of causes and effects, and interpose a link consisting of the *immediate* agency of the First Cause?

Dr. C. attributes great power to prayer, meaning, no doubt, the various branches of devotion: of the effects of these exercises, with the exception of petition, he and I have nearly the same opinion. But what follows appears to me truly extraordinary. He says, "I believe that, in answer to prayer, persevering, trustful prayer, directed to those objects, for which we cannot be too solicitous, or ask amiss, God does, by his immediate influence or agency, (not supernatural, not miraculous, yet immediate agency,) afford supplies of strength, of consolation, and of direction; and I rest most upon this argument, that if, in the exercise of devout supplication, the thought should occur to the mind, that its effects in no sense directly proceed from the spirit or influence of God, but solely arise from the usual operations of our own hearts, the fervour of prayer is checked, its

efficacy impeded," &c. Is it possible that my friend, with such a mind as he possesses, has ever really experienced what he here describes? I can, however, have no doubt, that if, during the ebullition of such fervid feelings, any rational idea whatever should chance to intrude, the effervescence would soon subside, and the fantastic expectations speedily pass away; but what would this prove, but the inferiority of enthusiasm to reason and common sense?

Dr. C. advises those who hold what he terms philosophical views on this subject, to pursue the petitioning system with great assiduity and earnestness, notwithstanding their incredulity; if they do not, they will be left to their own exertions, and to the common agency of God; for he says, "Whatever spiritual aid, or holy influence is granted, it is granted to those who seek it, and use faithfully whatever measure of it they obtain." I strongly suspect these philosophers will rather confide in a system which works regularly, uniformly, steadily and with certainty, than trust themselves to practices and exercises, the utility of which they do not perceive. They are perfectly sensible of the advantages and importance of the various branches of rational and genuine devotion; but as no petition whatever appears to them to receive a proper answer, they think that to employ supplications to the great God of heaven and earth as a charm to affect their dispositions and characters, would be to trifle both with their Judge and with their own consciences.

Dr. C. excludes knowledge from God's immediate communications; but Christ says, "Every man that hath *learned* of the Father, cometh to me." Of the Spirit he says, "He will guide you into all *truth*." And again, "He will *teach* you all things." Notwithstanding these declarations and promises of Jesus Christ, Dr. C. denies that truth was intended to be communicated after the apostolic age; I think he would be much more consistent, were he either to unite with me in denying all immediate influences whatever, or with the orthodox in including in his list of divine communications so important an article as divine truth. To the orthodox he very wisely gives the caution "not to labour under any

delusion." May not the same caution with propriety be suggested to those who believe that any immediate Divine Influence is granted in these days? Dr. C. also advises such persons to bring their truth and their emotions and convictions to the test of the word of God; but to what test will my friend bring his aids, directions and guidances? Not to the word of God; because he will not find any thing there which will enable him to distinguish immediate blessings from those which he intermediately receives from God. At the close of the Discourse, Dr. C. proposes something of the nature of a test—he says "that the fruit of the Spirit, *by which alone we can be secure we have received the influences of our heavenly Father*, are piety and purity, uprightness and benevolence, meekness and patience, and, in a word, a holy life and conversation." But it must be admitted that, as far as we are capable of judging, all these excellent qualities are as abundantly possessed by persons who are not conscious of having any particular Divine Influences, who do not believe in their existence, who do not feel that they want them, and who consequently never pray for them: it follows then, I presume, that, either these persons are favoured with these influences, or, which, I think, is much nearer the truth, that all these attainments are solely the natural effects of the diligent and proper use of the means which God has so amply provided for perfecting the Christian character.

Immediately following Dr. Carpenter's Discourse, my much esteemed friend J. W., [Mon. Repos. XIV. 622,] gives an extract from a Sermon on the same subject, very similarly treated, which was addressed to young persons. This extract suggests a few queries: (1) Did the young people comprehend what was meant by the direction and assistance, which they were instructed to pray for, and to expect from their supplications? (2) Is it not probable that this early-taught practice of supplicating the Supreme Being is readily formed into such a habit, with ideas of duty attached to it, as shall continue through life, notwithstanding a total unconsciousness of a proper answer having been given to any one of the petitions? (3) Does not this habit well account for the



heedlessness, indifference and want of solemnity, seriousness and reflection, with which petitions are so abundantly presented to Almighty God? (4) Is it not proper that the nature, both of the petitions which are presented and of the answers which are expected, should be distinctly contemplated and understood by the petitioners? And if so, are these circumstances duly attended to?

After all, it must, I presume, be admitted both by the friends and the foes to the doctrine of Divine Influence, that, if it has any existence at all, it exists as a matter of fact, and, like other facts, must, in order to deserve and obtain credit, be accompanied by its appropriate evidence: I seriously ask, whether such evidence has been, or can be adduced? Are there then no symptoms or effects either felt by the subject of it or perceived by others, which shall unequivocally (I say *unequivocally*) characterize this very extraordinary affection, and clearly distinguish it from the natural operations of the human mind? If there be such marks, it is the imperative duty of its advocates to produce them; one positive proof of its existence would be of infinitely more value than volumes of declamation upon its probability, necessity or usefulness.

The advocates of the doctrine of Divine Influence seem to agree in declaring it not to be *supernatural*, and yet, by giving it the epithet *immediate*, they evidently do not class it with natural phenomena, arising in the regular series of causes and effects: as then it does not appear to be either natural or supernatural, it seems reasonable to ask for so clear a definition and description of it, as shall enable us to judge, whether the Supreme Being has exhibited more than two modes of his agency, the natural and the supernatural.

It seems to me to be an unavoidable inference from this doctrine, that if God *immediately* disposes mankind to good, he also *immediately* disposes them to evil; he both "hardened the heart of Pharaoh" and "opened the heart of Lydia." The admission of this twofold influence would be simply consistent; it would, however, in my opinion, form no additional objection to the doctrine, as God must, on the most rational scheme, be considered as being

for wise ends, as much the author of evil as of good. Not only does the belief in the doctrine of *immediate* influence tend to diminish the sense of the constant and uniform agency of God, but it has a most direct tendency to lessen the importance of that all-sufficient and inexhaustible treasury of instructions, directions and motives, which was communicated by Jesus Christ. If it be necessary to our advancement in virtue, that the Supreme Being should occasionally interpose with his aid, then the grand and glorious apparatus of Christianity might have been spared, as defective and inadequate to our wants.

The subject of prayer has been so much connected with that of the Divine Influence, that I have little more to say respecting it. Petition, which is generally considered as a branch of devotion, has no other meaning or object than to solicit a favour from Almighty God; but, as the want of correspondence between the petition and the answer has been too palpable to be denied, many persons have been at a loss how to account for it: some have attempted to evade the difficulty by exclusively confining their petitions to spiritual matters, in which, from their very obscure and uncertain nature, there may occasionally occur, to a vivid fancy, some appearances of an answer to them. Others perceiving no such distinction made in the Scripture precepts, promises and examples, and considering supplication to be a duty, whether answered or not, more consistently pray both for temporal and spiritual blessings; they not only pray for illumination, truth, faith, virtue, good inclinations and dispositions, and direction and assistance in forming the moral character, but also for a blessing on means used for various purposes, for recovery from illness, for mitigation of pain, for preservation by land and by water, for direction and assistance in the various affairs of life, for peace, for plenty, and, in short, for a supply of all their wants. These persons seem much more anxious to multiply petitions, than to receive an answer to any of them. Others think they prove that petitions are answered, by what appears to me to be a complete sophism, viz. that good dispositions are the only proper subjects of petition, and that the true answer to it is, the

improvement of these dispositions by the act of petitioning; which seems to me to be saying no more, than that an ardent desire for any disposition, particularly if strongly expressed, has a natural tendency to excite or strengthen that disposition; but as the Supreme Being is not supposed to have any immediate agency in the matter, I should think the petitionary part of the exercise is, to say the least of it, superfluous. Other persons pray for all they want, but, not receiving any answer, they content themselves with the idea, that some suitable disposition of mind has been granted them, instead of the favour solicited; for example, under the pressure of illness, pain or poverty, they pray for relief, but not receiving any they fancy they acquire patience and resignation to the Divine will. It is very probable, I think, that such constant disappointments, instead of exciting such dispositions, more naturally tend to produce murmuring, discontent and dissatisfaction. Besides, why, as they find their prayers are not answered, should they persevere in adopting so indirect a mode of improving their dispositions, when they have at hand means so very directly adapted to this purpose? For example, can any thing be more certain, than that the proper contemplation of the perfections of the Divine Being will generate and confirm that unlimited confidence in him, which will produce patience, resignation and submission to his most afflictive dispensations? On the means of attaining moral excellence in general, my friend Mr. Belsham (notwithstanding the occasional influence of old orthodox prejudices) has, in his Review of Wilberforce, expressed himself so well as to leave me nothing to add. He says, "You know what impressions will produce justice, benevolence, piety, devotion, and all other moral virtues; expose your mind repeatedly and perseveringly to the influence of these impressions, and the affections themselves will gradually rise and insensibly improve," &c.

As Christ's prayer in the garden has been considered by many as a proper example for us to follow, I shall offer a few remarks, which may tend to shew the improbability of the supposed fact. (1) The 43rd and 44th verses of the xxiind. chapter of Luke,

which record Christ's agony and the angel's assistance, are confessedly spurious. (2) As the disciples were, at the time, at the distance of a stone's cast from him, and asleep, it is certain they did not witness this extraordinary scene; who did witness it? Did Jesus himself report the circumstances to his disciples? Or did the Holy Ghost reveal them to them afterwards? If not, how came this private affair to be made public? (3) Whatever the nature of the prayer was, it seems to me incredible that Jesus should have walked backwards and forwards to the disciples three times, and have repeated the same address to his Father. (4) The nature of the prayer, as given in the history, is in my opinion very unworthy of Christ. It follows necessarily from his character and discourses, that he was intimately and minutely acquainted with all the objects of his mission, and with all the circumstances that were to attend it; that this was the case with respect to his death and resurrection is beyond all doubt, as they were plainly predicted by him; but notwithstanding this, he is represented in the history as most urgently entreating his Father to remove that cup from him, which, at the same time, he knew his Father had foreordained and decreed that he should drink, and which there was consequently no power in the universe which could prevent him from drinking. (5) As he most distinctly foresaw all the happy and glorious consequences of his death and resurrection, both to himself and to the world, is it credible that, in order to avoid comparatively trifling and very temporary bodily pain, he should have been not only willing, but anxiously desirous to sacrifice all these great prospects, and have even earnestly supplicated his Father to permit him to do so? (6) The pain, which he *wished* to avoid, was incomparably less than that which thousands of his followers have *willingly* endured in his cause, although with motives infinitely inferior to his. (7) What conceivable ties or attachments could Jesus have had to this world, which made life so exceedingly desirable to him? (8) If it be said that he at length gave up *his own will* in submission to *his Father's will*, I reply, that his singular character and peculiar circumstances made it impossible for him, *with a sound state of*



mind, (however delicate his bodily frame may have been,) to have any other will than his Father's: he says himself, (John iv. 34,) "My meat is to do the will of Him who sent me, and to finish his work." John v. 30: "I seek not mine own will, but the will of Him who sent me." And, (John vi. 38,) "I am come down from heaven, not to do mine own will, but the will of Him that sent me." If, however, the narrative be true, it seems to me obvious, that he did in this one instance *for some time* "seek his own will," and not "the will of Him who sent him;" and *just so far*, I presume, it must be admitted that he is not a fit object for our imitation.

L. J. J.

*Remarks of an Unitarian Traveller.*  
No. III.

SIR,

I MENTIONED the importance Mr. Wright might be of in visiting Ipswich. Thence he would proceed to Woodbridge, where there are many Unitarians, but who neither unite in religious worship among themselves, nor strengthen the interest by joining other Societies. At Framlingham, a congregation has long existed under the care of the venerable Toms; what will be the effect of his removal, whenever, in the course of Providence, it shall take place, time alone can determine. Should Mr. Wright make a tour in that district, Mr. Toms would be able to point out many places in which Unitarian advocates reside, especially at Beccles and its neighbourhood, who might be encouraged to form some bond of union; if they could only be duly impressed with the importance of that step. At Lowestoft, a flourishing society existed some years ago, which was supplied by the gratuitous services of a gentleman who resided in the neighbourhood. He officiated at his own house in the morning to his own family, and to others who pleased to attend, and in the afternoon at Lowestoft. After the religious service was finished, a lecture was delivered, on which most of the congregation attended, on the Evidences of Natural and Revealed Religion. From the respectable character of the minister, from his connexions, from his general influence both among Dissenters of different classes, and members of the

Establishment, the effects of his removal were anticipated with regret by all parties. The correctness of these fears was soon visible. A new place of worship was erected; sectarian bitterness was shewn in a town where harmony had prevailed; and differences among friends appeared where cordiality had long existed. This event proves that gratuitous services are not the best means for giving stability to societies already formed, no more than rich endowments are calculated to keep alive Christian zeal. Every one ought to have an interest in the welfare of the religious society to which he belongs. All then feel themselves of importance; all have, therefore, a common wish to secure to others a benefit they know how to prize themselves. Had this opinion been entertained by the gentleman who officiated gratuitously at Lowestoft, I have no doubt an interest would have remained of the same kind he had collected; but a successor on the same plan was not to be expected. In the county of Suffolk, there is a Society for supporting village preaching, and assisting destitute congregations. This Society availed itself of the opening furnished by the removal of an Unitarian minister, and an interest has been lost, where, as a fashionable watering-place, it was peculiarly desirable one should have been retained.

This teaches the utility of the Unitarian Fund, and the beneficial purposes to which Fellowship Funds may be applied. The distance of Lowestoft from Yarmouth is such, that if a sufficiency of zeal belonged to the Unitarians of the latter place, those of the former might have at least an occasional supply from thence. That was once the case. But there is an inscription that might now be fixed on their meeting, Thy glory is departed. The date of the decline of that once flourishing interest ought to be recorded, as a caution against carrying a love of liberality to an indifference to essentials. A minister, who was once very useful, became an Unbeliever, even in the resurrection of our Saviour. He still wished to continue as teacher in a Christian society. To this many of his hearers consented. Those who objected prevailed; and from that period other causes of dissension have arisen, and a name to live is all that remains. In the neighbourhood, is an endowed

place, over which one family keeps the direction, and this has given cause of offence to the Yarmouth Unitarian congregation: the services of a gentleman of excellent character, sound learning, and true Christian ardour, have been declined, because he has not received an academical education, and once belonged to a profession not highly esteemed by religionists.

These things should not so be. If we do not shew a different spirit, we only cause that which is good to be evil spoken of, and instead of being the salt of the earth, we shall only be a by-word to others, whilst we are sources of real mischief to those who are to come after us. But I will leave the cold region of Yarmouth for Norwich, from which you will next receive the remarks of an

#### UNITARIAN TRAVELLER.

SIR,  
I READ in your last Number (pp. 446, 447) an extract from Mr. Oliver's Sermon, delivered on Good Friday, in the Catholic Chapel, Exeter, and I found in it nothing which I did not conceive to have been before very generally, if not universally, understood. I am not personally acquainted with a single Catholic, and very little conversant with their writings, but I have never supposed that their Protestant brethren accused them of the gross species of idolatry, from which he deems it necessary to clear his church. I cannot imagine that any one, in the present day at least, would suspect, much less believe, that they attribute any "power or divinity" to the figures which it is usual with them to put before their eyes when they pray; or to place "any trust in them, similar to that of the Heathens in their idols." It appears to me, that to do this would be a gross and unfounded calumny, most unworthy of the Christian character.

But I wish to put one question to your Catholic readers, and shall feel obliged if any one of them will favour me with a reply to it. Upon what does the Church of Rome ground her practice of invoking the saints? Or, in other words, of offering petitions to dead persons? What authority can it bring from Scripture or reason to countenance it? What foundation is there for believing that these dead per-

sons can hear what is addressed to them? To do this they must be enabled to attend to thousands and tens of thousands, who from different climes and in different languages, may at the same moment be calling upon them! The most highly-gifted of the prophets and apostles never, while alive, pretended to do this, and I know not where such power has been said to be conferred upon them since their death. Indeed, thus to communicate with the hearts of those whom we have not even seen, and of whose very existence we must be unacquainted except by miracle, appears to border upon *Omniscience*; that sacred and incommunicable attribute of the Deity.

Permit me, Sir, to ask another question: When our Lord partook of a last supper with his disciples,—when he took a piece of bread and said, "This is my body," and of the wine contained in the cup, "This is my blood,"—does the Church of Rome believe that what *they* received at his hand, which they ate and drank, was *actually* his *body* and *his blood*, though he at the time sat *living before them*? I can scarcely imagine that any man or men, who acknowledge that our Saviour sometimes speaks figuratively, can in the face of so *monstrous* an *absurdity*, contend for the literal interpretation of the passage.

MARY HUGHES.

SIR,  
THE Calvinist has sometimes urged against the Unitarian, that he thinks and speaks too lightly of the evil of sin. Does not the fundamental error of Calvinism lie in attributing to sin a degree of malignity which does not appertain to it?\*

Sin, says the Calvinist, is an infinite evil, because it is committed against an infinite Being. Hence he infers that it deserves an infinite punishment, and that this punishment must be suffered unless an infinite satisfaction be made to the justice of God, which satisfaction can only be made by an infinite Being.

Now, as there is not one word of all

\* On the malignity of sin, see Dr. Cogan's *Theological Disquisition on the Characteristic Excellencies of Christianity*, pp. 543—549.



this in Scripture, but the doctrine which is here presented is a merely human explanation of what Scripture is supposed to teach, if upon inquiry it should appear altogether destitute of reason, no impartial man will doubt what is the just and necessary inference. I mean to examine these propositions in their order, and I sincerely wish that our Calvinistic brethren would fairly and candidly discuss the subject with us. If I am wrong, it does not indeed follow that their interpretation of the language of Scripture must be accepted; but if I am right, the whole of their system necessarily falls to the ground.

Sin is an infinite evil, because it is committed against an infinite Being. But by whom is it committed? The proposition, to be fairly stated, ought to stand thus: sin, which is committed by a finite against an infinite Being, is an infinite evil. It would then be just as reasonable to say that sin is a finite evil because it is committed by a finite being, as to say that is an infinite evil because the Being against whom it is committed is infinite. In fact, the only intelligible rule by which the evil of sin can be estimated, is the mischief which it does, or the misery which it produces. Does it then necessarily, and from its own nature, produce infinite misery,\* or is infinite misery judicially annexed to it by the Creator? The former will not be maintained, and to assume the latter, is to beg the question. But the criminality of an offence, in relation to the offender, is *universally* estimated by the powers of his understanding, and the means of knowledge and improvement which he has

enjoyed. And if it is deemed impossible for him to have had any just conception of the moral turpitude of the offence, his guilt is justly considered as proportionably extenuated. But is it possible for the finite mind of man to comprehend the enormity of an infinite offence? If not, the guilt of such an offence can never be charged upon him. But what is sin in itself considered? A deviation from rectitude and virtue. And if the slightest neglect of the perfect law of God (whether intentional or otherwise) is an infinite offence, and that it must be according to the axiom, what shall we say to the bold and daring act of iniquity? Is this more than an infinite offence, or are we, with the Stoics of old, to maintain that all sins are equal?

*Sensus moresque repugnant;*

*Atque ipsa utilitas, justi prope mater et æqui.*

But I would farther ask, whether it be possible for man to avoid sin in every form? If not, sin is so far the inevitable result of his imperfect nature; which nature, according to the Calvinistic reasoning, must itself be infinitely evil. But shall this be predicated of any thing of which God is the author? I have not, indeed, forgotten what is said concerning Adam as the federal head of his offspring. But did Adam proceed from the hands of his Creator a being morally perfect? If so, how came he to fall? If not, and he had in his constitution the seeds and stamina of sin, he had in him an infinite evil. With regard to what is said respecting the abuse of free-will, in the first parent of our race, I must be excused discussing that question here.

But sin, because it is an infinite evil, deserves an infinite punishment. That is, an infinite punishment is due to even the slightest transgression of the perfect law of God in a frail and imperfect creature, and this punishment is to be awarded by the Creator! I shall only observe on this proposition, that if the premises are false, the conclusion cannot stand.

But let us proceed to consider the next proposition, that the sinner must suffer an infinite punishment unless an infinite satisfaction be made to the justice of God.—In this proposition it is intimated that something distinct

\* The Calvinistic argument is not that sin is an infinite evil because it produces infinite misery, but that infinite misery will follow it because it is an infinite evil. Should it be said that sin, considered *in the abstract*, is an infinite evil as it is committed against an infinite Being, I should reply, that it will be time enough to consider this position when sin shall be committed *in the abstract*. Sin is necessarily relative, and, to be justly considered, must be considered in connexion with the offending party as well as with the Being against whom the offence is committed. On the question whether sin is an infinite evil, see Reasons for rejecting the Calvinistic Theology, in the Monthly Repository, X. 23, 24.

from the punishment of the offender may satisfy the claims of justice. But does justice demand, or does it not demand, that sin, being an infinite evil, should be followed by an infinite suffering; and does it demand, or does it not, that where the guilt has been incurred, there the punishment should fall? And if it does demand this, and such demand is consistent with the justice of God, which, in common with his other attributes, must be infinite, the demand itself must be infinitely just. And to what principle can such a demand give place? If it be said that justice sometimes yields to mercy, I answer, that were justice what the present argument supposes it to be, it never would yield to it, and that when it does so yield, it does not demand an equivalent satisfaction. But what is the nature of the satisfaction required? It is even that the suffering due to sin should be transferred to one by whom the guilt could not be contracted, in order that by this exchange the guilty should escape. Thus this stern and unrelenting principle, which will have nothing short of an infinite punishment for the offences of a finite being, and which infinite benevolence cannot prevail upon to relinquish one iota of its claims, can suffer its demands to be altogether set aside *as far as concerns the offender*, and, provided the sin be punished, can permit the sinner to go free! The present proposition may be dismissed when two questions have been asked: What is justice but a modification of benevolence? What are the only intelligible ends of punishment?

But the required satisfaction can only be made by an infinite Being. Then we might have pronounced the case to be hopeless, since, except the Deity, an infinite being does not exist. Against this objection, however, the Calvinistic system provides by a wonderful expedient. The second person \*

of that mysterious Trinity into which the Divine nature is distributed, undertakes to make the demanded satisfaction. And to whom does he make this satisfaction? Doubtless to the other two and to himself. And how is this satisfaction made? By his union with a mortal man who expired upon a cross. Did the divine nature of Christ, then, suffer in the stead of sinners, or of the elect, all that they would have suffered to all eternity? If not, the full demands of justice have not been satisfied, and sin consequently cannot be forgiven. Did the Divinity suffer at all? If not, where is the value of the sacrifice which has been offered? Could the death of a human, finite being, make a satisfaction for that which is pronounced to be an infinite offence, and for which it is affirmed that none but an infinite being could atone?

If the primary proposition that sin is an infinite evil is shewn to be false, every conclusion which is drawn from it necessarily falls to the ground. In like manner, if it appears that an infinite satisfaction has not been made for the sins of mankind, those reasonings which are advanced to prove such a satisfaction necessary, must be fallacious. Now, unless the Deity himself suffered, (which few, I trust, in the present day will choose to affirm,) such a satisfaction has not been and could not be made. Whatever was the nature of the union between the second person of the Trinity and the man Christ Jesus, it did not extend to the grand object for which human nature was assumed, and while the man suffered, the divinity remained untouched.—But the man was ennobled by being the residence of the Deity. Was his nature thereby changed from finite to infinite? If not, his death was the death of a *finite* being, and could no more make an *infinite* satisfaction for sin than the death of any other man. And to say that it was *accepted* as a sacrifice of *infinite value*, would only be to say that it was *accepted* for that which it was not.—But

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\* What is the meaning of the term *person* in this use of it? Is there not reason to think that this term, *used confessedly without a definite signification*, is retained as convenient, because when the Father and the Son are represented as doing what nothing but *intelligent agents* could do, the term *person* allows them to be considered as such; but when, on the other hand, the doctrine itself is the sub-

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ject of inquiry, it is conceived that the charge of Trithemism may be eluded by pleading that the term *person* is not intended to denote an *intelligent being or agent*?



it teaches in a striking manner the evil of sin, and the abhorrence in which it is held by an infinitely holy God. These do not appear to be natural inferences from the sufferings of one who *knew no sin*, and I confess that my mind would be directed to some very different conclusion.—But it vindicated the honour of the Divine government, and rendered it compatible with justice, that sin should be forgiven. In the first place, it has never been proved to be inconsistent with justice, that the punishment of sin should upon repentance be remitted. In the next place, it can never be shewn that the honour of the Divine government would not be sufficiently maintained by withholding pardon from the impenitent; and, finally, there is no intelligible connexion between the expedient which is supposed to have been employed, and the end which is said to have been effected. But in order to shew more clearly that the sufferings of Christ were not a satisfaction to Divine justice for the sins of mankind, I observe, that in order that justice should be satisfied, the end answered by the death of Christ must be the same, as far as justice is concerned, as would have been answered if justice had taken its natural course, and the supposed satisfaction had not been made. Thus if the object of justice had been to promote the moral improvement and happiness of mankind, and the same end was answered equally well by the death of Christ, it might with some propriety have been said, that justice was satisfied by his sufferings. But justice, in the case supposed, demanded that the sinner should be consigned to everlasting punishment, and the end proposed by the sufferings of Christ was, that he should not suffer at all. If justice can accept such a satisfaction as this, it is not the inexorable principle which at first it appeared to be.—But as Christ suffered in his own person what was due to sinners, justice has no farther demand upon them. Is it, then, indifferent to justice *who* suffers, provided the due quantum of suffering be endured, and also indifferent with what view the suffering be inflicted, whether to punish the guilty or to exempt them from punishment? But justice may so far yield to mercy as to accept the sufferings of the innocent for the punishment of the guilty. Suppose the contrary

were affirmed, who could refute the affirmation? But if justice is not a branch of benevolence, and its demand of an infinite punishment for an infinite offence is founded, as the Calvinistic argument supposes, on the immutable fitness of things, mercy, if by mercy be meant a disposition to pardon the guilty, cannot exist in a Being infinitely wise and infinitely *just*. And if it did exist, what would it have to plead against the demands of eternal and unchangeable rectitude?—But the death of Christ displayed the evil of sin in a manner not less awful than if the sinner had suffered in his own person. But the demand of justice was, not that the sinner should witness the evil of sin, but that he should suffer the evil of it in everlasting punishment. But why was the evil of sin thus awfully displayed? The answer must be, to promote the moral improvement and happiness of mankind. Justice, then, has a view to utility, and the ground of the argument is withdrawn. But is not the evil of sin sufficiently displayed in the everlasting sufferings of myriads of the human race? And as these remain under the curse, justice has obtained an everlasting triumph over mercy. Justice has had its satisfaction for the salvation of the redeemed, and mercy has gratuitously consented that the great majority of mankind should be doomed to perdition. And are we called upon to believe that both these attributes are infinite? In a word, according to the Calvinistic reasoning, an attribute which is denominated justice, is *the grand moral perfection of the Deity*, to which the essential benevolence of his nature is compelled to yield. What could be intended when it was said that “God is Love”?

E. COGAN.

SIR,  
A CORRESPONDENT,\* whose clear ratiocination is usually commensurate with his ardour in the prosecution of truth, appears to labour under no slight degree of misapprehension when he takes for granted that “a deficiency in the practice of Christian virtue” is not “alleged against” the Unitarians. I can refer him for proofs to the contrary, to no fewer than three writers of eminence on the

\* Mr. Cogan, pp. 332—334.

from the punishment of the offender may satisfy the claims of justice. But does justice demand, or does it not demand, that sin, being an infinite evil, should be followed by an infinite suffering; and does it demand, or does it not, that where the guilt has been incurred, there the punishment should fall? And if it does demand this, and such demand is consistent with the justice of God, which, in common with his other attributes, must be infinite, the demand itself must be infinitely just. And to what principle can such a demand give place? If it be said that justice sometimes yields to mercy, I answer, that were justice what the present argument supposes it to be, it never would yield to it, and that when it does so yield, it does not demand an equivalent satisfaction. But what is the nature of the satisfaction required? It is even that the suffering due to sin should be transferred to one by whom the guilt could not be contracted, in order that by this exchange the guilty should escape. Thus this stern and unrelenting principle, which will have nothing short of an infinite punishment for the offences of a finite being, and which infinite benevolence cannot prevail upon to relinquish one iota of its claims, can suffer its demands to be altogether set aside *as far as concerns the offender*, and, provided the sin be punished, can permit the sinner to go free! The present proposition may be dismissed when two questions have been asked: What is justice but a modification of benevolence? What are the only intelligible ends of punishment?

But the required satisfaction can only be made by an infinite Being. Then we might have pronounced the case to be hopeless, since, except the Deity, an infinite being does not exist. Against this objection, however, the Calvinistic system provides by a wonderful expedient. The second person \*

of that mysterious Trinity into which the Divine nature is distributed, undertakes to make the demanded satisfaction. And to whom does he make this satisfaction? Doubtless to the other two and to himself. And how is this satisfaction made? By his union with a mortal man who expired upon a cross. Did the divine nature of Christ, then, suffer in the stead of sinners, or of the elect, all that they would have suffered to all eternity? If not, the full demands of justice have not been satisfied, and sin consequently cannot be forgiven. Did the Divinity suffer at all? If not, where is the value of the sacrifice which has been offered? Could the death of a human, finite being, make a satisfaction for that which is pronounced to be an infinite offence, and for which it is affirmed that none but an infinite being could atone?

If the primary proposition that sin is an infinite evil is shewn to be false, every conclusion which is drawn from it necessarily falls to the ground. In like manner, if it appears that an infinite satisfaction has not been made for the sins of mankind, those reasonings which are advanced to prove such a satisfaction necessary, must be fallacious. Now, unless the Deity himself suffered, (which few, I trust, in the present day will choose to affirm,) such a satisfaction has not been and could not be made. Whatever was the nature of the union between the second person of the Trinity and the man Christ Jesus, it did not extend to the grand object for which human nature was assumed, and while the man suffered, the divinity remained untouched.—But the man was ennobled by being the residence of the Deity. Was his nature thereby changed from finite to infinite? If not, his death was the death of a *finite* being, and could no more make an *infinite* satisfaction for sin than the death of any other man. And to say that it was *accepted* as a sacrifice of *infinite value*, would only be to say that it was *accepted* for that which it was not.—But

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\* What is the meaning of the term *person* in this use of it? Is there not reason to think that this term, *used confessedly without a definite signification*, is retained as convenient, because when the Father and the Son are represented as doing what nothing but *intelligent agents* could do, the term *person* allows them to be considered as such; but when, on the other hand, the doctrine itself is the sub-

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orthodox side of the question: namely, Mr. *Wilberforce*, Mr. *Wardlaw* and Mr. *Fuller*. To say nothing of the innuendoes so unsparingly scattered in theological reviews and magazines: in one of which they are nicknamed the "modern Pharisees;" and in another are spoken of as a people "in whose tents the sun of righteousness never shone."

Mr. Yates, I believe, has admitted, with an exemplary candour, of which very unworthy advantage has been taken, that recently-converted Unitarians, who must necessarily have been much absorbed in the exercise of their reasoning powers, are apt to rest for some time in speculative religion, and to allow the activity of the intellect to supply the place of a vital principle in the soul. This is an evil arising out of that scholastic theology which has heaped extraneous additions upon the simplicity of gospel truth; and which must necessarily be first combated by the application of the reasoning faculties. Mr. Yates, however, if I recollect aright, by no means concedes that these Unitarian converts are "content to dwell in arguments for ever:" and I trust and believe that there are many families that worship the Father through his Son, with whom religion is a sanctifying principle and a warm, though steady, feeling.

The necessity of defensive argument, in a manner peculiar to a "sect every where spoken against," gives a controversial and philosophical air to our pulpit discourses; and, perhaps, the fact of enthusiastic demonstrations of religious emotion being often found in union with superstitious notions, has led Unitarians to affect a coldness foreign to their sentiments; to assume more of a philosophic than a religious exterior; and to yield a compliance with worldly customs and manners from a dread of appearing "righteous over-much," and from the habit of connecting a rigid scrupulosity and sanctimoniousness of behaviour with gloomy tenets of religion. The effect of this sort of antagonism shewed itself very remarkably, as well as mischievously, in the conduct of the Churchmen at the Restoration; who, in defiance of the Puritans, connived at a licentious theatre and a Sunday carnival.

That Unitarians are not less inte-

rested in vital religion than those who have more uninterrupted leisure to preach the word spiritually, is evident from the fact, that wherever philosophical or merely ethical preaching has supplanted the delivery of gospel sermons in Unitarian places of worship, the congregations have dwindled away; a fact which has been ascribed, by the bigoted calumniators of what they improperly call *Socinianism*, to something barren and unsatisfying in the nature of Unitarian faith; instead of to its proper cause—the cold, generalizing and unbiblical method pursued by Unitarian preachers. Where Unitarians have preached *textually* and *evangelically*, instead of delivering Deistical essays on nature or Ciceronian theses on morals, an effect has been produced no less awakening to the heart and conscience than what uniformly results from the plain Scripture-preaching of eminent Methodists: and, in fact, the same congregations which have decreased under the lecturer on ethics or physics, have replenished their deserted pews whenever an evangelical mode of preaching, consistent notwithstanding with the apostolic basis of One God the Father, has been introduced or revived. The same remarks apply to prayer. Unitarian prayer has too much resembled a dissertation: it had little more of prayer than the form; but it is a mistake to suppose that Unitarian congregations prefer this. That minister has most hearers who, instead of dryly enumerating the attributes of God, or expatiating on the works of his material creation, pours out his soul in the affectionate fervour of gratitude for his works of grace, and utters the eloquent and impassioned language of "a broken and contrite spirit."

This is, I conceive, a fair statement of the circumstances in which the Unitarians are placed, and which have occasionally afforded a colour for the uncharitable imputations of their adversaries. But I think that the author of the article on the "Effects of the Unitarian and Calvinistic Systems" hazards rather an unsafe position, when he says that if Unitarians fall below their fellow-professors in Christian practice, "some presumption may be derived hence against their doctrine:" and I must remark that he seems to vary his proposition, and to



introduce in it something of incongruity, by stating first, that "a good and holy life" is "the true test of religious feeling," and then assuming that the reverse of this is a presumption against doctrine. Now *true religious feeling* (which is faith influencing character, not mere sentiment or emotion) will naturally produce a holy life; but it does not follow that *true doctrine* will necessarily do so, nor that false doctrine must always be unaccompanied by practical goodness. I have already mentioned some causes which appear to operate disadvantageously for Unitarianism; but which do not, according to my ideas, at all affect the solidity and purity of its doctrines. A lukewarm religious feeling may be perfectly compatible with a clear perception of doctrinal truth. On the other hand it cannot, and it ought not to be denied that both Calvinists and Romanists have exemplified in their lives a true religious feeling: though this moral excellence should not hastily be admitted as an infallible criterion of the correctness of their doctrinal persuasions, any more than a laxity of moral practice should be judged decisive of errors in doctrine, though it certainly is indicative of unsanctified feeling.

I cannot completely assent to every thing advanced by your Correspondent in relation to Calvinism. He affirms that in the Calvinist's opinion the "most upright and holy life is but an equivocal evidence that the work of grace has been carried on in the heart." But has he stated this fairly? The Calvinist unquestionably *does* consider a holy life as the inseparable evidence of divine election; as an ill life, persevered in to the end, is accounted a presumption of a reprobate soul. If they regard holiness as no testimony of grace, it must be only where moral practice is not grounded on

Christian motives; which is nothing more than a version of the Church article, "they also are to be held accursed," &c.—That virtue, therefore, is not regarded by the Calvinist with the same interest with which it is regarded by the consistent Unitarian, does not seem an accurate deduction from the principles of his system; nor does the circumstance of "original depravity and the regenerating influence of the Spirit, placing virtue out of the sphere of human exertion," appear necessarily to deprive virtue of its interest. The exertion is still human; though the human agent is acted upon; and the sense or persuasion of being the instrument or medium of divine influence would surely lead to elevated thoughts, (not however, in my opinion, inconsistent with humility) rather than to indifference; a state of mind which, under this conviction, could not by any possibility co-exist; nor would the "atoning sacrifice and imputed righteousness" of Christ "do away with the necessity of labouring to attain" the perfection of virtue; for as the elect could not feel any cheering assurance that they were so, without the fruits of the Spirit, there would be in a well-disposed mind, a constant anxiety to acquire this evidence of grace; which, however passive the theory may suppose the human recipient to remain, must indirectly produce the labour of attainment; and, indeed, the fact admitted by your Correspondent of numerous instances of licentious characters reclaimed by Calvinistic exertions, is a proof that no such passive inactivity forms any part of their system. In receding from the doctrine of irresistible grace, the Unitarian is liable to stumble on that of human perfectibility. The feebleness of our best efforts, and the treachery and illusoriness of our firmest resolutions, read a lesson of human experience sufficiently humiliating, to convince the mind that no consistency in virtue is attainable, unless the thoughts be elevated to him whose "grace is sufficient for us." That grace (not miraculous, but providential) may co-operate with the endeavours of the sincere aspirant after the favour of God and "his righteousness," Scripture does not authorize us to doubt, and reason may consistently believe.

That Calvinism "operates by the

\* In the writer's proposition that the action of the Holy Spirit on the mind is with Calvinists the object of immediate perception and subjected to the experience of distinct and lively feeling, he seems to confound Calvinism with Methodism. Calvinism, as such, supposes that the testimony of the conscience and the persevering integrity of the life are the grounds of conviction to the regenerate believer, that he is the object of future mercy and under the influence of grace.

instrumentality of terror" is conformable to prevalent opinions; but I doubt their validity. Of atonement, one of their ablest advocates thus expresses himself; and he may be allowed to understand his own doctrine, although in respect to Unitarianism he, in the same work, betrays equally his want of knowledge and of charity:

"The Calvinists disavow considering the death of Christ as a cause of divine love or goodness. On the contrary, they always maintain that divine love is the cause, the first cause, of our salvation and of the death of Christ to that end. They would not scruple to allow that God had love enough in his heart to save sinners without the death of his Son, had it been consistent with righteousness; but that, as receiving them to favour without some public expression of displeasure against their sin, would have been a dishonour to his government, the love of God wrought in a way of righteousness—first giving his only-begotten Son to become a sacrifice, and then *pouring forth all the fulness of his heart* through that appointed medium."—*Fuller's Socinian and Calvinistic Systems compared.*

Hall, in his *Help to Zion's Travelers*, states, that "*reprobation* does not intend an absolute appointment to eternal misery; for such (reprobates) may still find mercy, as Paul did; but it is the awful opposite to divine *approbation*, whether it respect persons, principles or proceedings."

"One might have expected," observes Pentecost, "that if God foreknew all pains would be ineffectual, he would use none; but his divine goodness will exert them, to give the sinner the greatest possible opportunity to be happy; and while thus, with the truest and highest goodness, he sincerely and pathetically addresses all, it surely can be no impeachment of his sincerity and tenderness, if, seeing that all he can do *in a natural way* is ineffectual, he determines all shall not be lost; and, therefore, while he leaves the bulk of mankind to this their own frustration of all the natural means that can be used to save them, some shall, by extraordinary and supernatural, and new-creating and irresistible exertions of his own upon them, be saved."—*Sermons.*

The inconsistency of God proposing

motives to beings who are naturally incapacitated from yielding to their impulse, is obvious; but it is clear that the Calvinistic writers are so anxious to establish the goodness of God, that they attempt to demonstrate it even at the risk of falling into contradictions. They cannot, therefore, be said to use *terror* as the instrument of persuasion.

The following passage of the same writer has never been exceeded in the soft and tender delineation of the paternity of God: "Another picture of the Divine goodness is his manner of receiving sinners when applying for salvation through Christ. His manner of *receiving* them did I say? Rather it should have been his manner of rising and meeting them, when they are yet afar off, as soon as their feet are observed to tend towards their heavenly Father's house. On this occasion of a prodigal's return, all the soft and dissolving rushes on the heart of Deity: *unusual emotions of fatherhood flutter within him*—his feet find wings as it were—he runs and falls on the neck of his recovered son, forgets all his crimes and kisses him."

MELANCTHON.

SIR, October, 1820.

I AM fully aware that the various communications offered to the public through your valuable Miscellany, should be scrupulously watched over, more particularly with respect to their moral tendency; and I am perfectly satisfied it is under this laudable impression solely, that two of your Correspondents have, in your last Number, [pp. 515, 516, and 530,] tendered their strictures on the letter of the Rev. Theos. Browne.

Had Mr. B.'s letter been anonymous, I might not have felt induced to have intruded upon your pages on this occasion, but standing as he does exposed to the unobstructed view of public observation, I confess I think the strictures of your Correspondents, charged with an inappropriate asperity, and which, indeed, from the very arguments offered upon the subject, does not appear to be of necessity called for.

Our friend standing high above impeachment on the score of principle, the case at once becomes discharged



from any culpability of very serious moment. Also if his proposals are "trifling, childish folly," they of necessity fall through their own weakness, and, as to consequences, might have been left even to their own ephemeral existence. What possible danger is there in these days that any Unitarian Association should adopt "plans manifestly absurd"? Where then was the paramount necessity for taking the matter up with so much apparent warmth? Surely, proposals held to be so obviously devoid of acceptance, might have been observed upon with somewhat less indignation, in a style less poignantly wounding to the feelings of a respectable individual.

Unadjusted as the balance now appears to general view, it cannot be improper for a by-stander to throw into the opposite scale such counter-vailing materials as may be within his immediate reach, and I may freely aver, that our Unitarian brother is conspicuous for a fervour of piety highly impressive, an unremitting attention to that most important duty, the training and instruction of youth, private charity (as I understand upon good authority) carried to an extent rarely practised, and last, though not least, church preferment laid at the foot of honest principle. These are solid, preponderating qualities, to be poised against schemes, either nugatory or which, on due reflection, are not to be entertained. If inadvertency has been the means of implanting a sting, in equity we may apply the antidote prepared to our hand by Mr. B.'s own merits.

I will take this opportunity, Sir, of stating, that few things have tended to rouse my feelings more than the warmth of temper which has been occasionally manifested by some of our disputants towards each other. I speak of it, however, as nothing more than what we but too commonly observe in the world. From an anxious desire that Unitarians should excel in Christian forbearance, I have most sincerely regretted it, and whenever we may conclude that the interest of our great cause requires the expression of our disapprobation, especially in the case of an individual directly particularized, let us remember to temper judgment with benignity.

EVER EVER.

SIR,  
IT is sufficiently remarkable that such a man as Mr. Carlile should erect himself into an oracle, in opposition to all revealed religion, as if no one of any understanding pretended to believe in it, except he derived from his profession of it some present worldly advantage.

I will pass over ten thousand names, of those most eminent for intellectual attainment, not being clergymen, to fix only upon two, who were unquestionably the most eminent for mental powers, of any which are contained in the history of the human race. Pascal and Newton were ingenuous disciples of revealed religion, not as a matter of theory, or a subject of debate, but as a practical system of life, and yielded to it a voluntary and self-denying obedience. Newton was, perhaps, happy in a natural temperament, which made the yoke of Jesus comparatively easy; but Pascal, irritable and sensitive in the greatest degree, suffered in subduing his passions to the standard of the Christian precepts, as much as man could suffer; but he triumphed not as a philosopher merely, but as a Christian. These two illustrious practical Christians derived no worldly emolument from their profession, and I suspect that a religion, the evidence of which THEY thought conclusive, must be attended with something remarkable in its history, as these two were certainly the greatest mathematicians and best judges of evidence of any men who have ever trodden this earth. But we now live in an age of reason, and what were Pascal and Newton to Paine and Carlile?

The real fact is this: revealed religion is hostile to VICE, and therefore we are hostile to revealed religion. I do not say there are no exceptions; I believe Mr. Hollis to be an exception; but the exceptions, I fear, are few. Every young fellow who can write his name, pronounces upon the evidence of revealed religion with unhesitating authority. Inquire into his character, and you will generally find that it were unsafe to trust him with your daughters. Read the books of irreligious women, and you will find them all Mary Wolstonecrafts, mothers and not wives, or if wives, unfaithful and licentious. In marriage, Hartley says,

religion is the one needful thing, and he who would marry a prating Infidel, may look for misery of every form. I do not say that revealed religion has demonstration in its evidence, but I do say that he who doubts of its truth, ought to keep his doubts to himself. This leads me, if you will yield me a little room, to what I chiefly intended, —to shew the importance of religion to society. It must be allowed, that the good of society requires that the passions of our nature be *restrained*. This is more especially necessary to the sexual passion, the unrestrained indulgence of which is the cause of nearly ALL the evils of society. It is *NECESSARY* that this passion should in its indulgence be confined to marriage. Revealed religion permits its indulgence in this way, and in this way *ONLY*. Neither does revealed religion lay any restraint upon marriage: restraints certainly exist, but religion neither adds to them nor takes from them. Unfavourable and restraining circumstances may, and often do exist; we are then to call in the aid of religion to *RESTRAIN* the passion. This is the least evil of the case; an evil it may be, but it is the least, leaving religion out of the question.

Religion positively enjoins temperance, sobriety, industry, economy; these are easy virtues, habit makes them pleasures. These religion commands; concerning marriage there is no command nor prohibition. He that marrieth, sinneth not, if he be temperate, sober, industrious and economical. These are required of all, especially of married persons. Now, take the world as it is, with all its natural evils, and I defy wisdom itself to lay down a rule on this all-important subject, more excellent than this. Had it no other evidence, religion would approve itself as true by its view of this subject only.

Is there a spectacle more disgusting, more horrible, than that of a man devoured by his lust, and throwing his odious looks about him over the whole sex! And I suspect this state of unsubdued, ever-gratified and never-satisfied passion, is a state of wretchedness inconceivable. It is the misery of the damned. The wretch is already in hell. No soft affections, no tender attachments, no endearing kindness

remain; all is brutal lust, devouring, ferocious, selfish, bloody and murderous!

See the modest man and true Christian, treating the sex with unfeigned respect, humble, kind, courteous in every act and motion, his conversation pure and benevolent, his looks also pure and beaming with chaste delight: —how lovely is this picture! “Look at this picture and at that”!

Those who are now prating against all religion, and writing against a future state, (for it matters little what be any man’s notion of religion if he holds the doctrine of a future state, and that the performance of duty alone prepares us for it,) may expect many disciples. All the rogues, vagabonds, spendthrifts, drunkards, fornicators, adulterers, robbers and murderers, are his applauding followers.

If the labourers are many, the harvest too is great! But let the good not despair: we have yet our Leightons, our Wattses, our Lardners; though bearing other names, their characters live, and their shining light will not be lost in this dark day! Christian morality is religion, and that *ONLY* is religion. All the rest is wood, hay and stubble, and all is even of less worth than wood, hay and stubble, which does not contribute to, and strengthen morality. This is the one thing needful; this get, and thou shalt live!

HOMO.

October 2, 1820.

*Notes on a few Passages in the Old Testament.*

Judges xi. 39: “And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed.”

IT has been made a question, *how* this unhappy parent disposed of his daughter.—Did he consign her to perpetual celibacy? Or did he slay her on the altar of Jehovah? The weight of evidence seems to be in favour of the opinion that she fell by her father’s hand: for,

In the first place, *the language of the vow* leads to this conclusion: “It shall be (ver. 31) that what cometh forth of the doors of my house to meet



me, when I return in peace from the children of Ammon, shall surely be the Lord's, and *I will offer it up for a burnt offering.*" The very same word, "a burnt offering," is employed, in Gen. xxii. 2, with reference to the sacrifice of Isaac by Abraham. And such is its signification in passages too numerous to be cited: it includes the idea of *slaughter*.

I am not ignorant that other translations of a part of the 31st verse have been proposed. Some writers, for example, would render it thus, "whatsoever cometh forth, &c., shall surely be the Lord's, and I will offer up to him a burnt offering:" while some again give a different turn to the last of these clauses, "or I will offer it up, [to him,] &c." Now the Version "and I will offer up to him," &c., is "totally repugnant to" the "constant acceptation" of this phrase in the Bible: \* and they who, adopting the disjunctive sense of the particle, read "or I will," &c., assume the reality of a custom, the existence of which has not yet been proved. Nevertheless, such is my respect for the talents, the learning and the sincerity of the critics to whom I have alluded, and such my diffidence of my own judgment, that I cannot pronounce their attempts to explain this passage evasions of its meaning: on the contrary, I must honour them even for those well-intended and assiduous efforts in which, as I conceive, they have been least successful. Although I cannot subscribe to the renderings which these authors have severally given, yet I am far from being forgetful of their deservedly high reputation among men of letters.

Secondly, *The statement of Josephus is remarkable.* His words † are, "he [Jephtha] promised that, in the event of his safe return to his own house, he would offer up in sacrifice [ἱερουργησεν] ‡ whatever first met him." The historian adds,—“his daughter met him, his only child, and she unmarried: as the consequence, after an interval agreed upon by both of them,

he sacrificed her as a burnt-offering [θυσας την παιδα ἄλοκαυτωσεν]; \* thus presenting an oblation neither authorized by the law nor acceptable to God; and this because he did not consider what might be the result of his vow, or the judgment that others would pass on his conduct." Here then we have the testimony of Josephus to the nature and issue of this transaction. Could he be unacquainted with the quality of it, or possess any inducement to paint it in deeper colours than truth and justice warranted?

In the third place, *There is no foundation for the hypothesis that the daughter of Jephtha was consecrated by her father, for life, to the service of the tabernacle.* To this gratuitous opinion I have before adverted: by what facts it is supported, I am extremely desirous of learning. Under the Mosaic law, and in the Jewish history, can we perceive any such character as a *vestal* or a *nun*? Shew me authorities for your opinion, and they shall be carefully examined: until you produce these, it cannot be necessary to discuss points of verbal criticism, which, whatever we may determine concerning them theoretically, can in the present case have no practical application. †

Lastly, *The greatest and most obvious difficulty in this narrative, is solved by a reference to the age and the circumstances in which Jephtha lived.* "That a Jew should sacrifice a human victim, and that this victim should be his daughter," may at first appear incredible; and hardly less astonishing is it "that he should do so unchecked and unpunished by his countrymen"! Such an objection I could not answer had the period of which *the book of Judges* treats been a period of regular and tranquil government, or had the religion and morals of the people suf-

\* The expression used by the LXX. in their transl. of ver. 31 is, ἀνοίσω αὐτον ἰλοκαυτωμα.

† The controversy would be put to rest were the rendering in the Fr. Genev. transl. admissible: "ce qui sortira de ma maison venant au devant de moi, après mon heureuse expédition contre les Hammonites, sera consacré à l'Eternel." But can such a version do justice to the historian or to the subject?

\* Findlay's Vindic. &c., against Voltaire, pp. 178—181, note.

† Antiq. Jud. Lib. v. Cap. vii. § 10 [ed. Hudson].

‡ Schleusner, in verb.

ferred no alarming degeneracy. But the actual state of things was the reverse of all this: from causes which it is not requisite to assign, the Jewish nation and their leaders were now become, with few exceptions and short intervals, semi-idolaters and barbarians. The pen of the historian is employed in describing a succession of follies and of crimes rarely equalled: and Jephtha's rash and cruel vow harmonizes too well with the depravity of the times and the awful darkness of the scene.

On this transaction we should decide agreeably to the common rules of criticism. The feelings of humanity, it is true, may prompt a wish to discover that Jephtha was not, after all, the murderer of his daughter: and theological prepossessions, fostered, if not produced, by an erroneous interpretation of Heb. xi. 32, perhaps too of Judges xi. 29, may strengthen the desire. Such feelings I must respect: for such prepossessions I can make allowance.\* Yet neither the one nor the other should controul the exercise or the inferences of just reasoning and inquiry. The divine origin of the Jewish œconomy, is perfectly unaffected by Jephtha's conduct; while the authenticity of the narrative is supported by the simple and ingenuous manner in which the historian relates this shocking example of disregard to the letter and the spirit of the Mosaic law.†

Psa. xix. 10: "—sweeter also than honey and the honey-comb." To writers who dwelt in Palestine, and in some of the neighbouring countries, this comparison naturally presented itself. We find it in Hom. Il. xviii. 109, 110, where it is used, however, in reference to a totally different subject—the gratification of resentment,

Ὅς τε πολὺ γλυκίων μέλιτος καταλει-  
ξόμενοι  
Ἀνδρῶν ἐν στήθεσιν αἰξίται.

\* Hence, perhaps, the cloud of mystery in which a writer of commanding eloquence and talent attempts to involve the passage: "Jephté ensanglante sa victoire par un sacrifice, qui ne peut être excusé que par un ordre secret de Dieu, sur lequel il ne lui a pas plu de nous rien faire connoître." Bossuet sur L' Hist. Univ. (1752), p. 22.

† Eichhorn in das A. T. 3. B. 478 (1803).

Isaiah v. 20: "—that call evil good, and good evil." Aristophanes has nearly the same thought and expression in *Nubes*, 1019, 1020, 1021: he there enumerates the effects of a debasing sophistry, and says,

σ' ἀναπείσει  
Τὸ μὲν αἰσχρὸν ἀπαν καλὸν ηἰγεῖσθαι,  
Τὸ καλὸν δ' αἰσχρὸν.

Isaiah ix. 5: "—the garment rolled in blood." By this language the classical reader will be reminded of Hom. Il. xviii. 538,

Εἶμα δ' ἐχ' ἀμφ' ὤμοισι δαφνίον αἵματι  
φωτῶν.

In like manner, a preceding line, 535,† calls to the recollection some grand personifications in Hebrew poetry, v. g., Job v. 20, 21, xxviii. 22; Habak. iii. 5; the last of which passages might have obviated a difficulty stated by J. D. Michaëlis, in his *Supplem. ad Lexic. Heb.*, No. 2212, 2.

Jonah ii. Of the devotional address contained in this chapter, Archbishop Secker observes, "It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it:" and Green notices the tenth verse as a transposition.‡ The remarks of both these authors are pertinent and judicious; but they do not remove the greatest difficulty accompanying the prayer and the history with which it is interwoven. This composition, which is properly a *thanksgiving*, and a *cento* from the *Psalms*, has no allusion to the very extraordinary circumstances in which the prophet, according to the narrative, must have found himself. His language is simply that of a man over whom the waters of the mighty deep have passed, and who has been saved from perishing in the sea. He possesses, indeed, a consciousness of his life having been preserved: yet he does not appear to know that he was in the belly of a fish. Whence this silence? Whence this omission? On the common hypothesis is it capable of being explained? Jonah's thanksgiving, supposing it either to have formed a part of the book from the

\* Oxon. 1810, Tom. II.

† Ἐν δ' Ἐρις, ἐν δὲ Κυδοίμοις ὁμίλειον, ἐν δ' ὅλῳ Κηρ.

‡ Newcome's Version of the Minor Prophets (8vo. 1809).



first, or to have been added at a subsequent period, or by another hand, surely proves that the notion generally entertained of the nature of the prophet's adventure, on his being thrown overboard, must be erroneous. *He* would render no ordinary service to Sacred Learning, who could pour light on this most obscure portion of the Jewish Scriptures. N.

### Mr. Grattan.

[We have wished to preserve some memorial on our pages of this eminent orator and statesman, whose decease is announced p. 365, but we lament that we have no other tribute to offer to his memory, except a short character, which will be found in the Obituary, than the following anecdotes and extracts, taken many years ago from a work on Ireland by Sir John Carr.]

UPON quitting St. Valori, I paid a visit to that great man GRATTAN, whom I have with so much gratification mentioned, at his beautiful seat called Tinnahinch, or the Little Peninsula, the approach to which is very fine. Tinnahinch or Teine Inch: the latter applies to some great altar of the Pagan Irish, in or about the place so called. Teine signifies water; it also means stagnated waters, and the water-marks of a river. Inch, or inis, or enis, signifies an island. The Irish give this name even to lands not quite surrounded by water, as Inch-core, near Dublin, which has the Liffey in front, and a small stream parallel to it at the back, running to Kilmainham gaol. The house stands at the base of a vast mountain, finely clothed with wood and verdure: a little from the summit is Powerscourt, the noble residence of Viscount Powerscourt.

Soon after my arrival, the distinguished owner of Tinnahinch conducted me through his beautiful grounds. The surrounding objects corresponded with the mind of my guide. Before us a winding river, here fertilizing meadows, there foaming over rocks; the rich, romantic foliage of the woods, and the lofty mountains that half enclose the Dargle, represented his eloquence, lucid, rich, copious and sublime; whilst behind, the cloud-capt Scalp, serrated with broken rock, resembled the terrible force of his roused philippic. I had the peculiar happiness of seeing this great man in the

bosom of his amiable, elegant and accomplished family; and in one of the greatest orators and politicians of the age, I saw the affectionate husband, the fond father, the luminous and profound scholar, the playful wit, and polite, well-bred, hospitable gentleman. Such is the man who, in his speeches upon the question of the paramount right of England to change the constitutional government of Ireland, displayed an eloquence before unknown to that, and never surpassed in any country. This question underwent several discussions in 1780, 1781 and 1782; the speech which he delivered on the 19th of April, 1780, was, as I was informed by a gentleman who had the good fortune to be present when it was delivered, most brilliant, energetic and impressive: it effected the repeal of the 6th of George I., and for a period gave independence to his country: for this speech alone the Parliament, by an almost unanimous vote, granted him the sum of fifty thousand pounds! His speech also on the propositions in 1785, is said to have teemed with the highest eloquence.

Owing to the Parliamentary debates of Ireland having been irregularly and imperfectly taken, I found considerable difficulty in procuring specimens of the eloquence of this great orator; some of those with which I shall gratify my reader, I received from the oral communication of persons who had heard and treasured them up in their recollection.

I am sure I have no right, from public or private information, to assert that GRATTAN is the author of Junius's Letters; but the very soul of that immortal writer seems to vivify all his speeches and writings; the same sagacity, the same galling irony, the same richness of language, the same impassioned energy of expression, combining conciseness with ornament, strength with beauty, and elegance with sublimity.

It must be remembered that the speeches from which I have taken the following extracts, were delivered in times of political convulsion, when the public mind was highly inflamed. I offer them solely as specimens of elevated oratory, and not for the purpose of introducing political opinions.

*Providence.*—"So it frequently happens; men are but instruments of Providence, and, without knowing it, fulfil her ways. The zealot is but an inflamed organ, bursting forth with unpremeditated truths."

*Wretched Peasantry.*—"The hapless people of the south are husbandmen from necessity, not choice. They have no other means of existence. They are obliged, in many places, to clamber mountains, rocks and precipices, to snatch from sterility a little spot of ground, and oppose indefatigable industry to the natural stubbornness of the soil. And they are compelled to wade to cultivation through bogs and morasses; labouring thus to add to the productive grounds of the kingdom."

*Value of Peasantry.*—"Where can the peasantry of Ireland look for protection, if you deny them assistance? They are the pillars of the state, and if not humanity, good policy ought at least to guide you to cherish them. You complain they are intractable; there is no animal so fierce but can be tamed, save the tyger; yet he is in some measure to be subdued. If you wish to conciliate him, feed him well. Try the experiment, I intreat you."

*Toleration.*—"The source of your reason tells you that you should embrace every sect of religion; how, then, can you hope to receive sovereign mercy, if you are deaf to the cries of your fellow-creatures? The doctrine of the dark conclave of bigotry, which, bursting, overwhelmed the nations of the earth, may be urged in favour of such criminal apathy; but the pangs of him who suffered a cruel crucifixion will rush from the sepulchre, to upbraid you with ingratitude, and involve your future tranquillity."

*Illiberality.*—"When a bill for the improvement of barren lands, and the encouragement of industry among the lower orders of the people, was in the last session resisted by the spiritual peers, a right reverend prelate was said to have declared as a principle, that the poor should not be relieved if the clergy were to be at the expense. Such a sentiment coming from a Christian and a Protestant bishop, must have smitten every breast with deep and sincere affliction; but if we are cast down by so great and grave an authority on the one side, we are consoled again by a still higher interposition, the express commands and practice of the Scriptures, on the other. The Saviour of man suffered on a principle different from that which the right reverend prelate has introduced. The apostles, the

martyrs, and that flaming constellation of men that, in the early age of Christianity, shot to their station in the heavens, and fell, and, falling, illumined the nations of the earth with the blaze of the gospel, they rose and they fell, inspirations of a very different kind. Had Christ been of the prelate's opinion, he never had been born, and we never had been saved. Had he said to his apostles, 'The poor are not to be fed, the valley is not to laugh and to sing at the expense of Christian pastors;' or had the martyrs expostulated with themselves, 'We will not suffer for mankind;' what had become of the Christian religion? Let the Pagan priest of Jove, or the sensual priest of Mahomet, deliver such doctrine, but don't you part with the palm of Christianity, nor relinquish the lofty, self-surrendering precepts of your gospel, to poach in politics for little and wicked tenets, in order to brand your Prayer-book with the image of a sorry selfishness, which would disgrace the frontispiece of Machiavel."

*Description of a great Character.*—"I speak of some, not all. There are among them men whom I revere. Such is one whom I don't name, because he is present; mild, learned, pious and benevolent; a friend to the meekness of the gospel, and a friend to man. Such is another whom I may venture to name, because he is not present. He has the first episcopal dignity in this realm—it is his right—he takes it by virtue of the commanding benevolence of his mind, in right of a superior and exalted nature. There are men possessed of certain creative powers, and who distinguish the place of their nativity, instead of being distinguished by it.—They don't receive, they give birth to the place of their residence, and vivify the region which is about them. The man I allude to I know him not, or know him as we know superior beings, only by his works."

*Anonymous Slander.*—"No man, no body of men, has a right to charge on a member of the legislature, as his speech made therein, an unauthorized publication. Against this rule have transgressed those anonymous and wrathful clergymen who, in a flock of noisy publications, have attacked what I never published, and replied to what I never said. They are welcome—they have shewn that all of them can excel—their patron, I hope, will reward them. The flies of the vintage, they gather about the press, and already taste, in devout expectation, the inspiring fruit. A light swarm! That they should travel over boundaries, I am not astonished; but that the grave body,



the parochial clergy of Munster, with their six bishops, should assail me, is strange—but they, too, are welcome.”

*Usurped Consequence.*—“But it should seem that it was not religion which supported the person, but the person that supported religion. The error, however, is natural and common; the politician thinks the state rests on his shoulders, and the dignified divine imagines the church and the Christian religion—the firmament and starry sphere, to dance round his person and property. It is a matter of curiosity to know what, on the present occasion, has endangered the Christian religion; an anonymous pamphlet against tithe, and a motion to inquire into the sufferings of the poor—for this is the Godhead brought out of his shrine, and exposed as an outwork in defence of church property.”

In Mr. GRATTAN'S celebrated Address to his fellow-citizens, in 1797, the following beautiful passages occur:

*Democracy.*—“We saw the minister retreating from the enemy with as rapid a step as he advanced upon the people, going back and back and back; while the democratic principle in Europe was getting on and on, like a mist at the heels of the countryman, small at first, and lowly, but soon ascending to the hills and overcasting the hemisphere.”

*Outrage.*—“Sensible acts of violence have an epidemic force; they operate by sympathy; they possess the air, as it were, by certain tender influences, and spread the kindred passion through the whole community.”

*Toleration.*—“Kings have no right to enter into the tabernacle of the human mind, and hang up there images of their own orthodoxy. We know of no royal rule either for religion or mathematics.”

*Weakness of Human Nature.*—“Our contemplation, the most profound, on divine nature, can only lead us to one great conclusion, our own immeasurable inanity; from whence we should learn, that we can never serve God but in serving his creature; and to think we serve God by a profusion of prayer when we degrade and proscribe his creature, and our fellow-creature, was to suppose heaven, like the court of princes, a region of flattery, and that man can there procure a holy connivance at his inhumanity, on the personal application of luxurious and complimentary devotion.”

*French Revolution.*—“A gigantic form walked the earth at this moment, who smote crowns with a hundred hands, and opened for the seduction of their subjects a hundred arms.”

*Extended Empire.*—“When England

had conquered France, possessed America, guided the councils of Prussia, directed Holland, and intimidated Spain; when she was the great western temple to which the nations of the earth repaired, from whence to draw eternal oracles of policy and freedom; when her root extended from continent to continent, and the dew of the two hemispheres watered her branches—then, indeed, we allowed with less danger, but never with justice, that she might have made sacrifices of the claims of the Irish.”

*Boroughmongers.*—“It is well that the price of boroughs is from fourteen to sixteen thousand pounds, and has, in the course of not many years, increased one-third; a proof at once of the extravagance and audacity of this abuse, which thus looks to immortality, and proceeds, unawed by the times and uninstructed by example, and in moments which are held alarming, entertains no fear, conceives no panic, and feels no remorse which prevents the chapman and dealer from going on at any risque with his villainous little barter, in the very rockings and frownings of the elements, and makes him tremble, indeed, at liberty, but not at crimes.”

*Corruption.*—“Make your people honest, says the court—make your court honest, say the people; it is the higher classes that introduce corruption: thieving may be learned from poverty, but corruption is learned from riches. It is a venal court that makes a venal country—that vice descends from above. The peasant does not go to the castle for the bribe, but the castle candidate goes to the peasant, and the castle candidate offers the bribe to the peasant because he expects, in a much greater bribe, to be repaid by the minister; thus things go on; 'tis impossible they can last.”

*Bribery and Terror.*—“The laws did, in my judgment, afford the crown sufficient power to administer the country, and preserve the connexion with Great Britain; but our ministers have despised the ordinary tract, and plain, obvious, legitimate and vulgar bonds between the king and the subject; they have resorted to the guinea and the gallows, as to the only true and faithful friends of government, and try to hang when they can't compel; they have extended the venal stipendiary principle to all constituted authorities; they have given the taint to the grave corporator as well as the senator, and have gone into the halls and streets to communicate the evil to the middling and ordinary part of society.”

*Decline of Empire.*—“The Romans were conquered at Cannæ, first by Varro, and afterwards by Hannibal. The English

have been conquered, first by the minister, and afterwards by the French. Those Romans were finally conquered by the barbarians of the north, because they had been previously conquered by the princes of the empire; and then the half-armed savage, with the pike and the pole, came down on the frontiers, and disposed of the masters of the world as of the stock of the land—the gouty stock of the rich, and the rude stock of the people.”

*Reform.*—“In that American contest we saw that reform which had been born in England and banished to America, advance like the shepherd lad in holy writ, and overthrow Goliath. He returned, riding on the wave of the Atlantic, and his spirit moved on the waters of Europe.”

*Self-legislation.*—“Self-legislation is life, and has been fought for as for being. It was that principle that called forth resistance to the House of Stuart, and baptized with royalty the House of Hanover, when the people stood sponsors for their allegiance to the liberty of the subjects; for kings are but satellites, and your freedom is the luminary that has called them to the skies; but your fatal compliances (speaking of the then parliament) have caused a succession of measures which have collected upon us such an accumulation of calamity, and which have finally, at an immense expense and through a sea of blood, stranded these kingdoms on a solitary shore, naked of empire, naked of liberty, and bereft of innocence, to ponder on an abyss which has swallowed up one part of their fortunes, and yawns for the remainder.”

He thus finely portrays some of the great political characters of Ireland:

“Mr. Malone, Lord Pery, late Lord Shannon, Duke of Leinster, the Mr. Ponsonbys, Mr. Brownlow, Sir William Osborne, Mr. Burgh, Mr. Daly, Mr. Ververton, Mr. Ogle, Mr. Flood, Mr. Forbes, Lord Charlemont and myself. I follow the author through the graves of the honourable dead men, for most of them are so; and I beg to raise up their tombstones, as he threw them down. I feel it more instructive to converse with their ashes than with his compositions. Mr. Malone, one of the characters of 53, was a man of the finest intellect that any country ever produced. ‘The three ablest men I have ever heard, were Mr. Pitt, (the father,) Mr. Murray and Mr. Malone: for a popular assembly I would choose Mr. Pitt; for a privy council, Murray; as a wise man, Malone.’ This was the opinion Lord Sackville, the secretary of 53, gave of Mr. Malone to a

gentleman from whom I heard it. ‘He is a great sea in a calm,’ said Mr. Gerrard Hamilton, another great judge of men and talents. ‘Aye,’ it was replied, ‘but had you seen him when he was young, you would have said he was a great sea in a storm;’ and like the sea, whether in calm or storm, he was a great production of nature.”

*Mr. Flood.*—“Mr. Flood, my rival, as the pamphlet calls him—and I should be unworthy the character of his rival, if in his grave I did not do him justice—he had his faults, but he had great powers, great public effect; he persuaded the old, he inspired the young; the castle vanished before him; on a small subject he was miserable; put into his hand a distaff, and, like Hercules, he made sad work of it; but give him the thunderbolt, and he had the arm of a Jupiter; he misjudged when he transferred himself to the English Parliament; he forgot that he was a tree of the forest, too old and too great to be transplanted at fifty; and his seat in the British Parliament is a caution to the friends of union to stay at home, and make the country of their birth the seat of their action.”

*Mr. Burgh.*—“Afterward Lord-Chief-Baron of the Exchequer.

“Mr. Burgh, another great person in those scenes, which it is not in the little quill of this author to depreciate. He was a man singularly gifted—with great talent, great variety, wit, oratory and logic; he too had his weakness; but he had the pride of genius also; he strove to raise his country along with himself, and never sought to build his elevation on the degradation of Ireland.

“I moved an amendment for a free export; he moved a better amendment, and he lost his place; I moved a declaration of right; ‘With my last breath will I support the right of the Irish Parliament,’ was his note to me, when I applied to him for his support: he lost the chance of recovering his place, and his way to the seals, for which he might have bartered. The gates of promotion were shut on him, as those of glory opened.”

*Mr. Daly.*—“Mr. Daly, my beloved friend—he in a great measure drew the address of 79, in favour of our trade; that ‘ungracious measure;’ and he saw, read and approved of the address of 82, in favour of constitution, that address of ‘separation.’ He visited me in my illness, at that moment, and I had communication on those subjects with that man, whose powers of oratory were next to perfection, and whose powers of understanding, I might say, from what has lately happened, bordered on the spirit of prophecy.”



*Mr. Forbes.*—"Mr. Forbes, a name I shall ever regard, and a death I shall ever deplore—enlightened, sensible, laborious and useful—proud in poverty, and patriotic, he preferred exile to apostacy, and met his death. I speak of the dead, I say nothing of the living, but that I attribute to this constellation of men, in a great measure, the privileges of your country; and I attribute such a generation of men to the residence of your parliament."

*Earl of Charlemont.*—"In the list of injured characters, I beg leave to say a few words for the good and gracious Earl of Charlemont: an attack not only on his measure, but on his representative, makes his vindication seasonable. Formed to unite aristocracy and the people; with the manners of a court, and the principles of a patriot; with the flame of liberty and the love of order; unassailable to the approaches of power, of profit or of titles, he annexed to the love of freedom a veneration for order, and cast on the crowd that followed him the gracious shade of his own accomplishments; so that the very rabble grew civilized as it approached his person; for years did he preside over a great army without pay or reward, and he helped to accomplish a great revolution without a drop of blood."

"Let slaves utter their slander, and bark at glory which is conferred by the people; his name will stand; and when his clay shall be gathered in the dirt to which it belongs, his monument, whether in marble or in the hearts of his countrymen, shall be consulted as a subject of sorrow and a source of virtue."

GRATTAN had the highest veneration for the talents of Flood; but the latter was jealous of his fame, and more jealous of the splendid reward bestowed upon him by the nation: in a stormy debate, Flood bitterly reflected upon the conduct of GRATTAN, and even stooped to personalities, which drew one of the finest philippics ever heard from the latter, who observed, turning to Flood, whose nose was disfigured, "He resembles an ill-omened bird of night, that, with sepulchral notes, a cadaverous aspect and broken beak, hovers over the dome of this assembly, shedding baneful influence, and ready to stoop and pounce upon his prey: he can be trusted by no man; the people cannot trust him, the minister cannot trust him; he deals out the most impartial treachery to both, he tells the nation it is ruined by other men, while it is sold by himself; he fled from the Embargo Bill, he fled

from the Mutiny Bill, he fled from the Sugar Bill; I therefore tell him in the face of his country, before all the world, and to his very beard, he is not an honest man."

### Periodical Literature.

#### No. II.

#### MAGAZINES—MONTHLY.

*The Monthly Magazine.* 8vo. 2s. Now in the Lth Volume. Sir Richard Phillips Proprietor. A well-conducted, spirited, useful and entertaining Journal. The politics are on the side of Radical Reform: in religion, it is of no party: of certain papers all religious parties have reason to complain. This remark does not apply to any late Numbers.

*The Gentleman's Magazine.* 8vo. 2s. Now in the XCth Volume, Old Series. "Sylvanus Urban, Gent." (the fictitious Editor) is a stout Tory and a fierce High-Churchman. His peculiar department is Antiquities. The Obituary is the most perfect article of the kind that is published.

*The New Monthly Magazine.* 8vo. 2s. 6d. Now in the XIVth Volume. This was set up in opposition to the Monthly. The politics are ministerial. Some good writers are engaged in the work, and it may be said to be improving. It is mainly indebted to its excellent Portraits for its degree of success.

*The London Magazine.* (Baldwin's.) 8vo. 2s. 6d. Now in the IIInd Volume. This Journal aims at a high literary character, and is an imitation of two Edinburgh Magazines to be hereafter mentioned. Its constant attempt at humour is in bad taste, and becomes wearisome, when, through failure, it is not disgusting. Considerable talents must still be allowed to its conductors.

*The London Magazine.* (Gold and Northhouse's.) 8vo. 2s. 6d. Now in the IIInd Volume. This and the last work came out at the same time, as rivals, and hard words have been exchanged. The present is less worthy than the former of the title of a Metropolitan Magazine. Its Portraits and its Theatrical articles are its attraction. The *getting up* (as it is called) is not entitled to praise.

*The Edinburgh Magazine, and Literary Miscellany, a New Series of the Scots Magazine.* 8vo. 2s. Now

in the VIIth Volume. A respectable work: the politics liberal. There is a steady Scottish talent in it; but compared with the next work, which takes great liberties with persons, it is reckoned heavy.

*Blackwood's Edinburgh Magazine.* 8vo. 2s. 6d. Now in the VIIth Volume. This and the last work are rivals. Blackwood's is as servile in its politics as Constable's is free. It commands great talents, but it is throughout a caricature. With the loudest pretensions to morality, its papers cannot be always read aloud. It is said to have paid more than once the price of defamation. It is factious in its literature, and even in its poetry.

*The European Magazine.* 8vo. 2s. Now in the LXXVIIIth Volume. This Miscellany is calculated for the meridian of the Royal Exchange. It is adorned by portraits of popular divines, players, &c. The publisher at "the Bible, Crown and Constitution," heads the yellow wrapper monthly with the following recommendation: "For Exportation, and the most acceptable Present to Friends Abroad, and a Constant Source of Domestic Amusement, at Home." With great naïveté, the proprietor, a bookseller, says monthly at the top of his "List of New Works," that they may be had of him "at the prices they are advertised at." Of some of the articles in this list a character is given. In the number now before us there is the following morsel of criticism on a book on the Evidences of Christianity: "*It appears, to give a scene of considerable advantage to the student who may be tempted to examine in the sublime work of the Divine Origin of Christianity.*"

*The Asiatic Journal.* 8vo. 2s. 6d. Now in the Xth Volume. "A Monthly Register for British India and its Dependencies." This is not an ill-conducted work, but the chronicle of events in India can interest but few British readers.

*The Fireside Magazine.* 8vo. 1s. Now in the II<sup>nd</sup> Volume. This "Monthly Entertainer," is published by Drakard, of Stamford, whose newspaper is well-known for its decided tone in politics.

*The Cambro-Briton.* 8vo. 1s. 6d. The 1st Volume is just completed. The title explains the object of the

work, which is confined to the history, antiquities and literature of the Principality of Wales, and to the interests of its inhabitants or natives.

*The Plain Englishman's Library.* 8vo. 1s. Now in the 1st Volume. The object of this work, which consists very much of Extracts, may be expressed in three words, *Church and King.*

*Extracts from Letters lately received from the Back Settlements of America.*

[As we have occasionally inserted passages of letters from the American Western Settlements, which have excited some interest, and even encouraged some of our readers to entertain the design of emigration, we deem it right to give insertion to the extracts that follow. They are not altogether consistent, but by comparing them the true state of things may perhaps be discovered. The length of them will occasion the postponement of other communications: we are anxious, however, that our readers should know all that is written home upon the subject, that we may be relieved from all responsibility with regard to the various communications of our Correspondents. ED.]

## I.

*Letters from Indiana.*

SIR, *Plymouth, July, 1820.*

YOU have sometimes amused us by letters in the Repository from different persons travelling or settled in the United States, but they have been, I think, descriptions of the fair side of things, and have had a tendency to increase our dissatisfaction with the state of things here, while they have moved us to the desire of emigrating. I am now fully satisfied, that we have obtained only a half-view of that very early state of society into which our English friends transport themselves, when they are tempted to undertake the cultivation of the Back Settlements of America, and *I know well*, that had some of our friends been at all aware of what they should suffer, before even a tolerable state of comfort could be acquired, they would still have remained attached to Old England with all its disappointments and fears. When we read Birkbeck's flattering statements, which I fear are too truly baits to catch the unwary, and when we peruse



the memoirs of Hindoo converts to Christianity, in which an enthusiastic feeling has carried away all the calculating powers of our orthodox divines, a few bright spots are shewn us in the very distant perspective, but the main body of the picture is concealed; because in the one case it would damp all our ardour for emigration, and in the other would keep the hand from the pocket, and direct the money to lie still there; Missionary schemes would be thought absurd,\* and emigration, in most cases, an act of folly, if all the truth were told. Perhaps, your readers will be amused as well as informed by the perusal of a letter I have just received from a young man, whose abilities and virtues I esteem; and extracts of another letter from him to one of my neighbours.

—  
“*Indiana, U. S. America,*  
*February 1, 1820.*—

“I TAKE advantage of Mr. H—’s return to Europe to write this with pleasure, as I know you will feel it, when I say I have not regretted my change of country—but America is, nevertheless, not what the publications of England made me suppose it to be, and still less does the western country answer my expectations. Perhaps, the error was not theirs who wrote, but in my keeping English scenery, English manners and English society too much in my thoughts. There is, I have found, no analogy between either of these and what is American. I may be prejudiced towards the places of my youth, the manners I have always been used to, and the friends who have honoured me with their society; for in all of these I find a superiority which is beyond comparison with what is around me. Very little of the land is cultivated, and I cannot describe the feelings of my mind, when I gaze around on the perpetual sameness which appears. All is trees, and a man may be lost within a hundred yards of his house, after he has lived here a year. The clearings are nominal; they amount to nothing in the perpetual forests. Much has been done in the English Settlement about twelve miles from this, but that much is nothing in comparison with what remains to be done. Five

\* To be convinced of this, let but a man coolly read an account of three cases of Hindoo conversion, lately given to the public in all the pomp of language and all the littleness of zeal.

years of hard labour and much expense is necessary to put things into a comfortable train.

“The manners of the people here are in general disgustingly impudent and low. Morals are in the last stage of infamy; Religion out of the question, or nearly so. Society is, of course, very bad, although it has been my good fortune to meet with a most amiable and clever young man, well acquainted with literature, and therefore partial to all that relates to Europe; for American genius is at present too much engaged in traffic to attend to authorship. Literature is becoming more patronized than it has hitherto been, and our periodical works are active in promoting the spirit. But the Western States must for many years be the wrong point for a man who intends to live by his writings. I have every reason to believe that much encouragement would be given to a man of mind in the Northern and Eastern States. Massachusetts and York State rank highest in intellectual acquirements. In fact, from the specimens I have seen, people there are equally genteel, as well versed in modern if not classical literature, have as high a relish for the superior enjoyments of knowledge, are as fond of liberty, and live in as luxurious and expensive a style as *you English*—savages and ignorant brutes, as the *Courier*, *Quarterly Review*, &c., represent them to be. Nay, more, that the young ladies may not turn up their noses on us, I assure you I have seen both male and female *dandies* in Washington!

“I mentioned the low state of manners, morals and religion here. The persons who have inhabited this part of the Union are in general hunters, whose method of living would strike even you, used as you are to the wretchedness of some in England, with astonishment; but the life they lead is one of their own choice, from their laziness of disposition. Liberty is construed by this class of persons into a right to violate every principle of good breeding and morality. Time is shamefully wasted by not only them but by almost every one else; and the backwoodman spends the greater part of it in the grog shops. The oaths they use exceed in wickedness those of Billingsgate. To shoot an Indian is nothing, nor is it much more to stab an opponent; for this purpose they carry a large knife in a belt, and their appearance borders upon the savage. These people, however, make it a rule to remove at the approach of better society; and as this neighbourhood has considerably improved in the last year, our *Rowdeys*, alias Backwoodsmen, are gradually ‘clearing out,’ not choosing to be under the controul of laws.

"We have some persons of respectability in this town, but first-emigrants are not always of this rank. There are too many privations to encounter in peopling a new state, to induce persons, whose life has been one of something like enjoyment, to settle in them, and many who have visited this western country have returned again. Persons of little property, who have not been used to the refinements of society, and therefore can put up with the inconveniences of the first four or five years, for the hope of future wealth, compose the principal part of our population. Every year, however, improves the quality of settlers, as it does away with some inconveniences; and so we graduate into a town of size, consequence and civilization.

"We have not yet any place for worship, and until last Sunday no service was performed. I have hopes that much unpleasantness relative to this matter will be done away, and that we shall succeed in raising a 'house of prayer.' Although we have three Unitarians in the town, it will not be proper to preach upon doctrines yet. To instruct in the duties of life, and Christian faith and charity, must bound our present endeavours. Although we have no religious, we have a philosophical society here, in which we lecture and debate. This has fifteen members, and although all of them are not so well informed as we could wish, yet the principle of the institution is good, and the example may be of some service. This place is about twelve hundred miles west of Baltimore, stands on a high bank of the river Ohio, and promises to become a place of consequence. B— and F— live about fifty miles from us, and I am sorry that their settlement has been retarded in the progress it was making by the disagreements which have prevailed among them."

To a friend who entertained a thought of emigrating he writes, after having expressed his obligations to our friends in George Town, to whom he had been introduced by letter:

"We arrived in time of distress; the speculations of the merchants and the ruin among the banks, together with the yellow fever, which was raging in many places with frightful mortality, had given to the face of things a very gloomy appearance, and must in a short time have dispelled every fairy dream of wealth and comfort, if any of my companions had indulged in such.

"My journey and subsequent abode here has convinced me, that an English family, who have been used to any thing like comfortable living in the old country,

will do well not to come out far into the western world. Here every comfort of life is hard to be obtained, and many of them altogether unattainable. What would you think of getting no butter for three months—no sugar for even a longer period—sometimes no tea, and paying three shillings and fourpence per lb. for coffee—and giving more for tea here, where no duty is laid on it, than is paid in England? This summer the people have been destitute of flour for some weeks, and consequently have used nothing but Indian corn—a poor substitute, I assure you! We had an idea that when we got *west* we should live cheaper. Alas! for Mr. Birkbeck's accounts! milk sells all along the river at 3½d. per quart, in the spring months, and now it is just the double, and living in general is more expensive than in the Eastern towns. I pay for indifferent board 15s. 9d. per week.

"No observance is paid to the Sabbath; business is done just as on other days. The land in new States is generally purchased by speculators, needy adventurers, a few settlers of property, and all the rest by poor men, which accounts for our society being ignorant,—while a few weeks' acquaintance with our *Roudeys*, will explain why it is vicious. I never beheld so disgusting a reptile as this is, when he "comes to town, visiting the Groceries." Whiskey, the only liquor here, finds a plentiful sale. And here let me point out a sacrifice of no small account, the want of malt liquor. Good medicines are not to be got—a doctor is not to be found.

"The sacrifice which a man endures in his family is beyond calculation great by emigrating into a new state, where society is unorganized—he loses the agreeable chit-chat of neighbours, and his children are exposed on every side to depravity and vice. He has no chance of educating them to his inclination; for if he is capable of attending to it himself, time is too valuable where *every thing is to be done*, to allow his carrying any such design into execution. The farmer in this respect suffers more than we who are inhabitants of *what are called towns*. He has no possible chance of giving his children an education of even the commonest kind; while his labourers are for the most part men of loose morals, from whose company it is not possible to keep them. In this country not only all are equal, but they are *practically considered so*. This you may say is good; but mark the evil, where society is too rude to feel how far this equality should be carried. In most families, servants, master, mistress and children live, *in every sense of*



the word, together. Your pleasant, happy, social, well-informed party—your Sunday evening circle, in which I have been so often happy; with which, oh! to be happy again!—that, Sir, is out of the question. You might keep a cabin alone; I have seen it done, and enjoyed society much in these log-dwellings; but such distinctions are looked on with jealousy, and *British* is a name often spoken with dislike. Here is not that respect shewn to a man's house that ought to be: no one hesitates to walk into your room, turn his back to the fire, to the annoyance of those who are sitting round it, spitting about in every direction; speak, perhaps, a few words, and retire when he pleases. I have been obliged to order such persons to go outside of my counter. No place, in fact, is sacred from their intrusion; nothing can be secured from their impudent curiosity.

“Land is cheap; but let no man deceive himself on that account. He has to conquer the forest, to clear out roots from the ground, to fight against eternal difficulties. Does his harness break? He has but one way of repairing it, giving, perhaps, the labour of a day to do it himself, and to do it too without materials. He labours hard through the day, and at night when he returns to his log-cabin, those things which formed his enjoyment in past days are not to be had; he drinks his whiskey and goes to his bed, to awake to renewed exertion, unallayed by the many enjoyments that lightened his labour in England.

“Land is in this state rapidly increasing in value, and fortunes will be made by the speculator, and an independence by industrious families; but the advantages of living are so much greater in the older States that, with my present knowledge, I feel no hesitation to declare that step to be imprudent which is taken out of them.

“The number of executions for debt is to me astonishing, and will be more so to you on whom Mr. Birkbeck's writings have had their influence. Our people here are poor beyond the poverty of England. I have seen an instance of suing for 75 cents, 3s. 4½d.—a man lately went to prison for a debt of two dollars. There are now five persons in prison for debt, and three have lately *sworn out*. This is a great number when the small population of this spot is considered; but every man is a debtor, and in many instances far beyond his means of payment—this is the consequence of land-speculations, which are always carried to a great height in new states, and of their inconsiderate, lazy habits.

“Men do not pay that attention to the

laws which, considering they are the work of the people more here than in any other government in the world, we should expect. Magistrates are elected by ballot of the people; and although I know of but one or two instances of downright bad men filling the office, yet I know of none of talent or respectability who hold it. This is another evil of new-settled states, for men of real respectability are not to be found amongst the first settlers, and it requires a year's residence to fit them for the magistracy. I have heard prisoners, when before the ‘*Squire*,’ swearing, laughing and calling on him as on the others around by his name in a jeering way, ‘I say, Kerswelly,’ &c. I wish, my dear Sir, I could shew you an associate judge. I know one who occasionally comes into town, dressed in an old ragged pair of pantaloons, made of cotton, and dyed a dark grey; with a rusty old waistcoat of the same, having two buttons left on it, one of which is useless for want of a stitch or two in the button hole; and an old, tattered and thread-worn great coat, with a kind of fringe that time has worked around the bottom and cuffs, and his naked arm shewing through a cavity both of shirt and coat. A red handkerchief, which appears never to have been washed, is wrapped around his head; and a greasy hat, whose brim is ornamented with a fringe of the same workmanship as the great coat's, covers a skull as empty and worthless as any four-legged ass's in England ever can be. His character! What can be said of the character of a hog-stealer? Once again I must say, that many who have come down thus far have regretted the step; notwithstanding pride and interest may have induced them to withhold their real sentiments, or be active in circulating false ones.

“Although Mr. Cobbett has in some instances committed errors in his report of this western country, yet the great body of his arguments are correct, and the picture he draws of disappointment to be experienced by English settlers is true; and whatever Mr. Birkbeck may say cannot alter *what is*. Where he lives, it is acknowledged by all, society is worse than it is here; for we are certainly making efforts to moralize our neighbours or drive the worst from us; while, from their quarrels, they are promoting every bad passion, and giving an example which will infallibly keep them behind us for years to come.

“This part of the country affords no opening for a man of ability as school-master, although there is not one of any value in this neighbourhood, by which phrase I mean for some hundreds of

miles. People, in fact, do not care about education; for if a son can shoot well, and be a kind of general cobbler, he is sufficiently educated, particularly if he can read and write. A daughter is instructed in spinning, reading and writing, and the necessary methods of getting a husband at the age of fourteen. American females of this back country are as much beneath English girls of the same rank, as the former ones suppose themselves above their negroes. If, my dear Sir, I was in P— again, I would not embark for this country single, until I had met with *two* refusals."

These representations pretty clearly shew us what is that state of society into which an Englishman transports himself, when he leaves the comfortable homes and instructive society of his native country for a new settlement; and if to this is added the considerations, that for months his whole family must submit to lodge together in a log-cabin—his bed on the ground, the dry winds and the sun perforating his dwelling with chinks, through which the storm will drive at pleasure, (I speak of what I know to have been the fact with respectable families during the last severe winter,) we may believe, what I have reason to fear is the real state of the case—that the moral feeling, which here is cherished as much by the comforts of life as by any thing else, and by the members of society knowing and keeping their places, is either greatly blunted or nearly extinguished; while the only sources of delight which remain open, are the mere animal passions, the narrowest self-interest and personal consideration; these will become paramount, in spite of a superior education which is fitted only for a more favoured latitude.

You will perceive that my correspondent is a single man, and therefore has less to fear than he who feels himself responsible for the situation in which he places his family; you will not, therefore, be surprised at the following reflections which he subjoins:

"Travel cures one of many bigotries, and much instruction may be gathered from the world; but, independent of these reasons, and the political degradation to which England is sinking, I do not regret my emigration; on the contrary, I feel that I have done right; for I see many ways before me in which I can rapidly accumulate property, though it

will require enterprise and perseverance; after which, my disposition is to enjoy it."

A letter has just been published from a respectable man, lately a tradesman here, setting forth his severe disappointment and excessive privations and sufferings in attempting to establish himself in that country: and a Quaker writes to his relative, "that Birkbeck and his book ought to be burnt together, for imposing so grossly on the world."

I. W.

P. S. I have recently received information from a young friend who has travelled through the United States and seen the settlements to which the above remarks refer. He appears to have formed, upon the whole, a favourable opinion of them, and to think there is no poverty amongst them, and that they are going on well. I am happy to learn from him, that in Flower's and Birkbeck's settlement a brick church is now building. By comparing these with other accounts, a correct estimate may be formed of the good and the evil of new settlements; but I must suggest, that a person who passes through a place, and remains only a few days, and probably sees only the best face of its inhabitants, can have but a very incorrect notion of the prosperity of that place, and but very little of the difficulties they often encounter.

## II.

*From the Illinois, Mr. Birkbeck's Settlement.*

From E. P.

"Wanborough, English Prairie,  
10 mo. (Oct.) 20, 1819.

"I HAVE the satisfaction of saying, that now we have somewhat recovered the first shock of my dear father's death, we are all in good health, and as the weather is now become cool, the health of the colony is likewise restored; most of us have been troubled with boils and sores, which the doctor says are preservatives to new comers; but our dear father did all he could to check them on himself, and we fear it had a bad effect, as also at times over-exerting himself, and then not taking exercise enough. Our garden has yielded us excellent vegetables; good potatoes, and, in the summer months, abundance of melons and cucumbers, which were very grateful; we



have also grown about forty bushels of Indian corn from off little more than an acre of land, and very fine pumpkins, which are excellent food for cattle, with a small rick of Prairie hay. There is much more to do in these new settlements than those at a distance are aware of.

"M. Birkbeck's house is not yet finished, owing to the difficulty of procuring seasoned materials, and he has so much to attend to for others that his own business is retarded. There have been seven families besides ourselves, new settlers this summer, with many single individuals, so that we have plenty of society, and some of a pleasant kind. We believe it best for us that we came here, as we have no rent or taxes to pay and plenty of fuel. Living is cheap: good beef is  $2\frac{1}{2}d.$  per lb.; we can buy a deer for a little more than a dollar; butter is scarce, but we substitute honey, which we get for a dollar a gallon; flour is about  $2\frac{1}{2}$  dollars a bushel; groceries are dear, but we laid in a good stock at a reasonable rate at New Orleans, which has been an advantage to us and others. There is now a plan entered into by some of the Birkbecks and their friends for a cheaper and readier supply of these articles in future. M. B. has now all his family, as Richard and Morris, jun., are arrived; they made an expeditious journey from New York, coming across in eighteen days, a shorter time than any one else had performed it in. R. B. seems quite earnest to begin farming for himself, but I believe Morris, jun. prefers a situation in England. The R—s are now in the Eastern States, and I believe they expect their father this autumn. The servant girl and the men we brought out with us continue faithful, and are of great use to us, though one of the latter is just now in trouble, being summoned before a magistrate for carrying a gun on first-day, which I mention as an instance that the Sabbath and laws are respected even in these back settlements. Indeed, we have seen very many respectable people amongst what are termed Backwoodsmen, and much more civility than we could have supposed, though there are some of a different character who are taken up occasionally for misdemeanors, which, however, only happens when they are under the influence of whiskey. We have also seen some Indians of the Miami nation, who were well behaved. Charles T—, whose letter thou saw, is very friendly; he has a farm four miles off, where he has eighty acres in cultivation, and three hundred fenced in: we often consult him on the affairs of our little lot. He is to get us apple-trees for our

orchard, which is to be planted soon; but the weather has been very dry for a long time, though otherwise delightful. We have plenty of wild grapes, which are very good; as also hazel and hickory nuts, with many other fruits unknown in England. The grafts and trees we brought out are nearly all dead, we suppose from the voyage and heat of the steam-boat; but we have two white nectarines from seed, which are esteemed rarities, and have sowed many peach stones. We have bought peaches at a dollar per bushel, but hope in a few years to have plenty of our own; the asparagus seeds thrive well, and we shall plant them out in the spring; kidney beans flourish greatly; peas have not succeeded well this year, but we mean to try them in the spring; and we have introduced the wild strawberry into our garden, also sweet potatoes, which eat like roasted chesnuts: we have not yet any gooseberries or currants, but find they flourish well at Harmony, and hope we shall not be long without them.

From M. P.

"Wanborough, Illinois,  
"2 mo. 6, 1820.

"MY DEAR COUSIN,

"THY kind letter to my dear deceased father was received by us with much pleasure, and though the individual to whom it was written is removed, I trust, to a happier state of being, I doubt not that it will afford thee some satisfaction to receive intelligence of the mourning family of thy friend.

"I had often wished to perform my promise of writing to thee, and little thought that I might have a subject to treat of which would throw so deep a gloom over our correspondence. Perhaps my dear father's decease might be in some measure occasioned by yielding too much, in general, to languor, produced by the heat, and thus far may be attributable to the climate. We were often uncomfortable that he stayed in-doors, reclining on a bed, instead of living almost entirely in the open air as we accustomed ourselves to do. Not many weeks previous to his death, he declared that he had never enjoyed so good a state of health as since his abode in the Prairies, which was unfortunate, as he thought that it justified him in riding from Shawnee Town, a distance of 60 miles, in one day, the effects of which fatigue he never seemed entirely to lose; but it is useless now to inquire the cause of so sad an event. The settlement has been remarkably healthy ever since that melancholy time: my dear mother bore the afflicting

event with fortitude, yet she is often much depressed with the remembrance of her loss and anxiety for her children. We cannot help sometimes regretting that many kind, sympathizing friends are so far separated from us; yet we have in this remote place met with many who have done their utmost to support us in the moments of affliction, and I doubt not will still befriend us.

"From the numerous inquiries thou makest respecting our progress in farming, thou supposest that much is accomplished in that line; but none can imagine, who have not tried it, the innumerable petty difficulties that a new settler has to encounter before he is enabled sufficiently to provide for a small portion of domestic comfort, ere he proceed to agricultural employments. Doubtless ere this thou hast seen M. Birkbeck's answer to Cobbett, which will satisfy thee that the raising of crops has not been entirely unattended to. For us individually, our late melancholy loss, and other hindrances which were unavoidable, have delayed our progress very materially; my brothers William and Samuel have, however, had two cabins erected in a quarter section of land, less than a mile distant from this place, to which they intend removing as soon as the weather, which is now very severe, is altered; they have already split a great many trees into rails to form their worm fences, and are in hopes they shall be able to procure 10 or 12 acres of Indian corn this year, and next they intend to sow wheat. None of the English settlers have yet raised any of that grain; M. Birkbeck has sowed some this year which appears to flourish very well; several more have or are now preparing to sow wheat; some of the Americans raised it last season, which produced remarkably fine crops. Other grain that has been tried has succeeded: respecting turnips, many doubts are entertained; we tried them in our garden; the common kinds nearly failed, but the swedes produced very tolerably, notwithstanding the remarkably dry summer. Pumpkins are considered a good substitute for feeding all kinds of cattle, as they produce large crops with little care, being sown among the corn, and grow to an immense size; they, however, decay as soon as the frost sets in, which is certainly a great disadvantage. Indian corn is almost the only food used by the Americans for the consumption of themselves and cattle, but to most English tastes the bread made from it is rather unpalatable. We make hay of the coarse Prairie grass at present; in a few years we hope to have fine enclosed pastures of our own. The cows that live on that kind of sub-

sistence, do not give half the milk which they would do if they were fed in good meadows, besides having no grass at all during the winter. The Americans grow flax, which they spin and weave; but it is considered quite as cheap to purchase the domestic manufacture of the country, which is spun from cotton: this plant grows very well in this neighbourhood. Beaver hats are the most expensive articles of clothing, but the young men of this colony substitute otter-skin caps; they procure the skins of the hunters at 2 dollars each, which they dress, and we make them into caps, which are really very becoming. Shoes are rather difficult to be procured, but we mostly wear moccasins of our own making in the summer and in doors.

"There are no sugar maples in this immediate vicinity; they generally grow in low woods or river bottoms. We have some land belonging to us about 12 miles distant, with a fine sugar camp on it, but it is generally considered as expensive to extract it as to purchase sugar, at least in the present state of things, when time is of so much importance. Respecting thy inquiries concerning the strata of the soil, I have made inquiry and find it is a sandy loam upon a stratum of clay 15 or 20 feet in depth, resting on a stratum of soft slate rock, which has been penetrated to the depth of 50 feet without reaching to its extent. The clay occasionally rests upon a friable sand-stone containing mica and a small portion of lime; slate, however, predominates. A sufficient quantity of lime-stone has not yet been discovered to be of service in building, but lime produced by burning shells collected on the banks of the Wabash, is made use of, and this lime, all expenses included, costs us about 1s. 6d. sterling per bushel. Good brick earth is found on our own premises.

"The servants whom we brought out with us proved very faithful, and have been of great service to us; we have been particularly fortunate in this respect, as many, from want of judicious selection, have been deserted by their domestics. This settlement is so exclusively English, that we see very little of that assuming behaviour which is so disagreeable in the American servants. I remember in a letter which I perused before I left England, it was stated that M. Birkbeck sat down to table with his servants. This, perhaps, might have been the case before his family arrived, and when he had but one cabin, and was obliged to eat off square pieces of wood instead of plates; but the case is very different now that he has a comfortable frame-house with handsome dining-room and library, (though



the walls of the former are white-washed,) and lives in nearly as much comfort as he did in England. They have now resided at their house some months, and the comforts of a house, after living in a cabin, are very delightful to them. But do not from this suppose that a cabin is quite the forlorn abode thou imaginest; it is true we have but one large and one small table in it, but it has a good sawn plank floor, and the walls inside are lined with clop boards: the latter laid across the beams also, forms our ceiling. This has been an unusually severe winter; the cold weather set in before Christmas, and has continued, with slight intermission, till within a few days; the thermometer is now above 50°, but it has frequently been 20°, and was once 11° below zero; and in a cabin, even the immense log fires which we keep hardly protect us from suffering from the extreme cold, which, however, seldom lasts long.

"There is not any meeting established at this place yet, but it is in M. Birbeck's contemplation (and I believe it will not be many weeks before he puts it in practice) to hold a meeting, at which all sects can attend, where a sermon will be read by M. B. and some others of the respectable inhabitants of the place. He objects to any *public* form of prayer. It is most likely we shall attend this place of worship until we have enough members of our society to feel strength enough to form a meeting of our own. Cousin W—C— is our near neighbour, and he and his family appear very comfortable; he often expresses himself quite satisfied, as the father of a large family, with the step he has taken. Cousin Martha has been lately confined with a little girl, and, notwithstanding the severe weather at the time, has been remarkably well.

"Under the auspices of Morris Birbeck, a literary society has been established, called the Wanborough Miscellany Society, all the members of which are to meet quarterly, and each is obliged to present a piece of his own composition: there are already 26 members, and most of our family are included."

From D. P.

*"Wanborough, English Prairie,*

*"4 mo. (April) 2, 1820.*

"MY DEAR SISTER,

"ALTHOUGH I have not heard from thee since I wrote to thee in the autumn the melancholy detail of our irreparable loss, yet having an opportunity by a private hand of sending a letter, I thought thou wouldst be pleased to receive some intelligence from us in this remote region

of the earth. It is probable that the bearer of this, C—T—, our neighbour and kind sympathizing friend, may call on thee in his road to Hampshire; should this be the case, I beg thou wilt receive him as a friend of ours who has shewn us much kindness in our affliction, and as a man of benevolence and integrity. He finds it necessary to visit England on his own affairs, and can give thee every information respecting us that thou mayest require.

"The winter has been more severe than is usual in this climate, the frost and snow lasting for some weeks; and the cold was more intense for short intervals than I ever felt it; but the days succeeding these cold nights were often warmed by a sun almost as brilliant as in your summers, and we could enjoy ourselves almost as well in the open air. We have all been favoured with good health, and were as comfortable as, after such a deprivation, we could expect to be. We still inhabit our cabins, but the frame of our small house is now up; it is on an elevated situation, on a very dry spot, and I hope we shall be quite settled in it before another winter. My sons William and Samuel have been employed on their farm now for some months; they have enclosed and planted an orchard and garden, and are now busied in fencing and preparing a piece of ground for corn. They have for a short space inhabited a double cabin, one of which is now preparing for my daughters' reception, two of whom intend shortly to go and keep house for them. It is a delightful situation between us and the new town of Albion, and within an easy walk for me; and were it not that sorrowful experience has proved how vain is all dependence on human expectations, I should hope to enjoy the progress made by their industry, of which I have nothing to complain. Our own little lot of 10 acres has an orchard, garden, and an allotment for Indian corn, with about 5 acres for pasture, and where my sons Edward and Thomas are employed in grubbing and clearing. Thomas goes to school a few days in the week, which is an advantage we much coveted for him; he is a good boy, and my daughters are, as my dear cousin P— expresses it, an 'inestimable treasure.' They contribute so much to my comfort, that, should I complain of any thing, it would be, that I live almost too much at my ease. Our cousin C—s are very near us, and enjoy very good health: cousin Martha has increased her family by the birth of another daughter, named Izalin. She has been remarkably well. She says herself she has never been so well in any confinement, although it occurred in cold

weather and in a cabin. Their brother and sister H— are at present at Wilmington, in Delaware. John J— expects his wife and the rest of his family in the spring; we also hear of many coming hither, but so evil are the reports concerning this colony, that it requires great discrimination to keep clear of imbibing prejudices from interested persons. My daughter Mary wrote a long letter to cousin T— some time since, which contains many particulars respecting us and the country. Having many other letters to write by the present opportunity, I must conclude with united, dear love from all my family."

### III.

#### *Extracts of Letters from Mr. Richard Flower, in the Illinois.*

*"Albion, Illinois,  
June 20, 1820.*

"I HAVE not written many letters to my friends in England, because I was determined not to state any thing on presumption, or of mere opinion, but only matters of fact, which must stand uncontradicted, and bear the test of examination. I proceed to state to you the circumstances which we are now in; and you will, my dear Sir, feel satisfaction at my being able to give you the pleasing account, that, after nearly a twelvemonth's residence, there is no foundation for reasonable complaint. Every workman or artificer has abundance of employment at a price that will procure him a plentiful subsistence; and at this time our little town is amply supplied with not only the necessities of life, but even its luxuries. I have a comfortable habitation, containing four rooms and a hall on the ground floor, and five chambers above; two wings are added which contain kitchen, china closet, dairy, and an excellent cellar. My farm produces, as it did at Marden, good beef and mutton, with abundance of poultry, eggs, milk, cream, butter and cheese. I am quite at home again, and am writing to you surrounded by the same library, standing in the same relative situation, in my large easy chair, and every earthly comfort to enjoy. I have the happy absence of tax-gatherers, and am never galled with tithe or poor-rate collectors. Our settlement, thank God! is remarkably healthy, and my family and self have never enjoyed better health than in the situation which some of your reviewers and critics call 'the swamps of the Wabash.' There is no situation in the habitable globe in which less sickness and fever have taken place in the given period of twelve months, and the evil reports that have been spread

about, applied only, in a small degree, to the large party of settlers who, on their arrival, took shelter in the woods, finding none of the conveniences prepared for them which they had reason to expect. All is going on here to the full as well as can be expected or hoped for; and if the British settlement does not prosper, it will be the fault of the *settlers* only.

"As to religion, the form of it is now regularly attended to by many, and all have the means of assembling on the Sunday at our small but neat place of worship. We read the Reformed or Unitarian Liturgy, the Scriptures, and sermons from our best English authors. Our place of worship is likewise our library-room. Religion in the outward form is by no means ostentatious, notwithstanding which, we have a large portion of good, sober and industrious people amongst us, who, I trust, by a virtuous example and keeping alive religious feelings, will be ultimately successful in preserving true religion amongst the people of the Illinois. But to return from spiritual to temporal concerns: I imagine you asking, Are there then no inconveniences in the Illinois? There are. We have not a sufficiency of female servants, on account of the frequency of marriage, which is constantly depriving us of those we have; and though I have hitherto been well off, yet I am fearful we may be as others are, inconvenienced for want of them. Boys for either plough or house-work are scarce, but the entire absence of pauperism more than amply compensates for these privations. How much I regret that more of the overflowing population of England cannot find their way here, exchanging their poverty for plenty of employment and good fare!

"We have East and West-India produce in abundance; silks, crapes, &c., such as you in England only can procure by a breach of the laws. On the first day that I dined at the tavern which I have just finished building in Albion, I drank bottled porter as cheap as in London, and had fine English salt at half the price I paid for it in England. Thus I find I have escaped the ruinous system of taxation which has reduced so many thousands to beggary or the workhouse, and so many of the middling classes to a state of pinching want, whom I have seen shivering through the winter over a few coals called a fire, because their limited means would not afford a cheerful blaze.

"A great advantage in settling in the Illinois, rather than any other part of America, is the state of society amongst us. Most of the persons who emigrate here, are those who have diminished their former fortunes; persons who have re-



ceived good education, but are unable to sustain their stations in England. There is no arrogance in saying our circle of society is far superior to that in most of the villages in our native country. Except the parson, the squire, and the principal farmers, what is the society of many of the English hamlets but rude and uncultivated? Here it is different; for within the circle of a few miles there is more good company (I mean well-educated persons) than in the same circle in England.

"We frequently find superior education and intelligence among the sons of the plough and the axe to those in like situations in England. A person lately offered me his services to split boards for me: we agreed for price. I observed a correctness in his pronunciation and manner of speaking, apparently far above his situation. I attended him to the woods; he had with him two younger men than himself. The first singularity that appeared was, after taking off their clothes, (having first ground their axes,) a nail or two were driven into a tree, on which were hung handsome *gold* watches. These men were well educated, understood geography, history, European politics, and the interesting events that now so much excite the attention of mankind. I went into my field the other day, and began a conversation with my ploughman: his address and manner of speech, as well as his conversation, surprised me. I found he was a colonel of militia, and a member of the Legislature; he was indeed a fit companion for men of sense; and where will you find a person of this class in England with equal intelligence?

"Of the particular news of this place, there is one piece of intelligence that will surprise you; that is, the author of 'Letters from the Illinois,' (Mr. B.) has opened a place of worship at Wanborough; he officiates himself, and reads the CHURCH of ENGLAND SERVICE, so that Wanborough is the seat of *orthodoxy*, and our place stands, as a matter of course, in the ranks of *heresy*!

"There is an opinion prevailing amongst many in England, that the marriage ceremony in America is considered lightly of, and but loosely performed, but there never was a greater mistake. A minor cannot marry without the consent of his or her guardian or parent. A license must be applied for at the county court, and a declaration accompanying it from the parent, that it is with *his* consent. This license is taken to a magistrate who performs the ceremony, that is, the legal part of it, at either his own house or that of the parties; which is simply asking if they are willing to become man and

wife; and their answer of consent. This is registered at the magistrate's, and recorded by him at the county court: if either neglect to make this register, a heavy fine is the punishment of their negligence, and the marriage is considered illegal. This is legal marriage in the Illinois; but both the magistrates inquire of the parties, and the law allows of any addition of a religious kind, that they may choose, and we adopt the vows of the Marriage Service of the Church of England, which are as solemnly put and answered, as if performed by a person in canonical habits before the altar.

"Marriages here take place so frequently, that *we* are certainly in want of female servants; even our Mrs. C., who has lived with us upwards of twenty-five years, and is turned of fifty, has not escaped; she is married to a Mr. W., having first refused Monsieur R., an Italian gardener, of very polite manners, and who may be said to have seen a *little* of the world, as he marched from Italy to Moscow with Buonaparte, back to France, and proceeded from thence to this place: he was tall and majestic in person, made very elegant bows to *Madame* C., and spoke English enough to assure her he had the highest esteem for her, and would marry her to-morrow if she would consent; but all in vain; plain *John Bull* carried the day. We have had ten or twelve marriages within three or four months. This, I think, is settling the Illinois pretty fast, and a good proof that *Cobbett* has not, as he threatened, 'written us down,' nor is there any sign of abandonment, but a good prospect of increase of population, even if emigration should diminish.

"We hear news from England sufficient to appreciate the wretched situation of our native country, and the disturbed state of Europe in general. We see, or think we see, most plainly the phial of God's wrath pouring forth on guilty nations; and England, notwithstanding its pulpit flatterers, in the Church and out of the Church, is tasting of that wrath. It appears to me that we have great cause for gratitude in escaping divine judgments, and finding an asylum where we may, I hope, rest in peace.

"I see, on looking from my window, the golden harvest waving before me,—a beautiful field of wheat, the admiration of the country; the first fruits of my son's industry in this kind of grain.

"My wife and family enjoy excellent health and spirits, and had not the Almighty hand smote me in my tenderest part, by sending his awful messenger to call my dear son William away, the days

of my emigration would have been the happiest of my life.

" R. F."

Cork,

SIR, September 21, 1820.

**I**N making a communication of matter to your excellent Journal, which would appear by its title merely local, I should apologize; but as I hope this beginning will lead to more important continuations from others, I believe your aid will not be withheld as publisher. Hints may be thrown out not altogether useless to Dissenters out of the South of Ireland; intelligence will certainly be communicated, and strictures on these observations, perhaps, put forward, of advantage to all the members of our extensive church.

ROBT. M'CREADY.

To the consideration of the Reverend the Clergy of Southern Presbyterian Synod of Ireland, and to those of their flocks who take a lively interest in the extension and stability of that form of church government which they believe to be the nearest to the pure simplicity of Christianity, the following observations are respectfully addressed.\*

GENTLEMEN,

Believing that nothing can be more conducive to the prosperity of any cause, than that those zealous for its welfare should know its real state, wherever its name is named, I take the liberty of commencing a sort of public communication on the subjects connected with South of Ireland Presbyterianism. Such hints as I may suppose favourable to the extension, improvement or stability of that cause, I shall freely insert, judging that, for my motives' sake, my errors will receive the indulgence they require. In the remarks which follow, I do not hope to communicate more than a very superficial sketch of our history; I do not

\* It may seem strange in a member of a Presbyterian congregation not to make use of his privilege, and give verbal notices of these matters in full Synod assembled. This I may do yet; but I think it of high advantage to have them previously considered by the parties interested, cautiously and impartially, and even discussed in print, which this communication will probably cause to be done.

hope to satisfy the many distant friends of good conscience who unite with us to stand fast in the liberty wherewith Christ hath made us all free; they must be but little informed by me of our state as brethren, whether good or ill; but I hope to excite a general spirit of inquiry and communication amongst the members of our union, and I do hope to elicit much knowledge, which shall be to edification, from more able hands than mine, lay as well as clerical. My object in this measure is partly to give our congregations a view of themselves and of each other, mutually exposing, in our evil and our good, what is to be disapproved and what applauded; and in our subsequent management, what should be universally given up, or generally adopted. I think I may safely state that many well-wishers of our cause, regret the neglect of general intelligence between our churches, which exists to such a degree, that most of the Cork congregation are better informed on the progress of the Unitarian principles at Madras, and the success of the ministry of William Roberts, the pastor of that flock, than they are of the prosperous or adverse situations of the congregations of Limerick, Waterford, Fethard, Clonmel, or any of the southern establishments, whose members are dear to us, in some instances, as personal friends, who should be dear to us as fellow-countrymen, but more particularly as fellow-worshippers, and maintainers of religion in simplicity and godly sincerity. We ought to be interested in each other's welfare; it is a shame for us, it is a sin for us, that we are not: what, because of our glorious liberty, if different shades of doctrine exist amongst us, shall we feel cool to each other? No, that cause never did and never will affect us; no, that would be a sort of zeal, but it is coldness, carelessness, that intercepts the message of love between us, who are members of one presbytery, seeking the same rights, maintaining the same privileges of liberty of conscience, and one portion of freedom from human authority in spiritual matters.

The grievance stated, I shall now propose a remedy, which, assisted by a free correspondence on the subject, through the medium of this excellent Journal, would tend much to destroy the cloud of concealment which dark-



ens and chills our Presbyterian atmosphere. Consider, then, Gentlemen, whether the publication of an annual report, giving a view of the state of Presbyterianism in each presbytery or union, would not waken us to our interests. Such a work would be a history of the progress or decline of Presbyterianism; would alarm, stimulate or animate those who think our form of worship worth preserving. A plan of conducting such a report, that it should contain the largest sum of information, might be, to appoint a lay committee every year in each congregation, who should give a particular view of the proceedings of the church for the past year, notifying all the items in money transactions, &c.; in addition to this, the pastor should give a general review or report, independently of the lay communication, which separate reports would corroborate or correct the matters severally contained. These should be presented at the meetings of the Synods, to be prefaced by a general report, drawn up from the statements of the churches by the moderator of the Synod. Should this be published, the circulation would be immense, because the Dissenters of every description would be anxious to know the state of so leading a body, and to many Church-of-England men it would be a matter, perhaps, of fearful curiosity. We find some of the most flourishing bodies adopting methods of mutual communication and support. The Methodists, I believe, make something of a public confession as to the state of their churches, in magazines bearing their name, as do many other professions; and indeed almost all religious bodies except *Irish Presbyterians*, take every opportunity of aiding each other by advice; warning each other by stating their misfortunes; exhilarating each other by intelligence of success; urging their brethren to a continuance in well-doing by praise, or correcting them by censure, given for Christian views, in a Christian spirit. Is all this, then, unimportant? Shall we, because no one attacks our beautiful and venerable church, allow it to tumble down through neglect? The freedom our fathers bled for—the faith we would bleed for if called on to die for its support—shall we sleep over its loss? Shall we let it continue to steal away till the place that knew it shall

know it no more? I shall make, on this particular, no further appeal: we and our pastors have the power of acting consistently with the dictates of conscience, unshackled by human authority. To the judgment of men, then, who are free to think of their ways, because they are free to act according to their reason; to the judgment of men who will dare to act according to their opinions, because they may boldly view my proposition in all its bearings before they decide, I fearlessly leave my first suggestion. "It is high time to awake out of sleep."

In future letters I shall take up the points which I think ought to be contained in the Report, as they occur to me, not intending to observe any arrangement. In my next communication I shall take up the subject of subscriptions and subscribers.

I am, Gentlemen,

Your obedient  
R. M'READY.

SIR,  
A SOCIETY is about to be formed in the city of New York, (U. S.) for the purpose of adjusting differences by mutual agreement instead of resorting to courts of law. A similar plan has been for some time adopted in Denmark. In the three years preceding its establishment, 25,521 cases came before the courts of law, and in the three years following, only 9,653, making the astonishing difference of 15,868 law-suits in that short period.

Those who to the expense, uncertainty and delay of law proceedings in this country, are accustomed to add the malevolent and unholy feelings which they usually excite, the dreadful power of corruption which the construction of our courts of law puts into the hands of the aristocracy, so that, in fact, the highest judicial seats are generally the reward of political profligacy, and too often of political apostasy, will be pleased to hear that experience has at last proved the practicability of a cheaper, wiser, kinder and better plan of accommodating differences, and they will unite in the hope of witnessing, and perhaps be disposed to co-operate in the establishment of, such an institution in England.

B.

SIR,                      October 16, 1820.

I HOPE your Correspondent, an "Unitarian Traveller," will continue his remarks, which will afford much information as to the state of Unitarianism to us who tarry at home; but I beg a small space in your columns in answer to his assertion, (p. 532,) that the present languid state of the Unitarian congregation at Ipswich is in part owing to the want of zeal and judgment of "a distinguished Unitarian Minister" whilst pastor of that Society.

The correction of this error may, perhaps, be of service to the Unitarian Traveller in guarding him against similar ones, owing to the partial information he may obtain upon his short visits to other places.

I was, at the time he speaks of, (15 years since,) a resident in Ipswich and a member of that congregation, and can assure him that "the zeal and judgment" of Dr. Thomas Rees, was eminently successful in raising that very Society from a previously "cold and languid state" to great respectability, both in numbers and the station in society of its members. His zeal in preaching what we consider as the great truths of Christianity, and his manners and acquirements as a gentleman, causing him to be regarded with esteem by all classes in the town and neighbourhood, led many to inquire into the reasons of our belief, who would otherwise most probably never have turned their attention to it. Never was a minister more esteemed and beloved by his people, and I believe that there was not a single individual who did not sincerely regret his resignation. If the Unitarian Traveller will inquire upon his next journey, he will learn that the present low state of the interest there, is in no way whatever to be attributed to any want of zeal or judgment in Dr. Thomas Rees, or directly or indirectly to him in any way, but that it has been occasioned by circumstances which have taken place entirely since his departure, and which, in all human probability, from the regard and esteem which all who ever had the honour or pleasure of knowing Dr. T. Rees have ever felt for him, would never have occurred had he remained amongst them.

All who knew the late Mr. W. Not-

cutt will join in his encomium of that excellent man.

G.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXI.

*Chemistry a Corrective of Pride:*

We know that religion has, on many occasions, been a corrective of pride; but never, till we perused the following anecdote, did we imagine that the abstract science of Chemistry might be applied to that moral purpose:—"In Germany, the rage for Chemistry extends as rapidly as liberal ideas. The following anecdote proves the truth of this observation. A nobleman of a very ancient family received lessons at Berlin from the celebrated Klaproth, whose recent death has proved so great a loss to the sciences. One day, as he was proceeding to the laboratory of the philosopher, his carriage overturned, and he and his coachman were so severely bruised, that they were under the necessity of being bled. The noble German immediately conceived the idea of profiting by this accident, to discover whether the blood of a gentleman differed in any way from that of a common person. He sent the produce of the two bleedings in separate vessels to Klaproth, and requested him to make a comparative analysis of them. The skilful chemist, after the most scrupulous attention, found that each blood contained the same quantity of iron, lime, magnesia, phosphate of lime, alkumen, muriat of potash and soda, sub-carbonate of soda, sulfate of potash, extractive, mucous matter, and water. The quantity of water was two hundredth parts greater in the blood of the nobleman than in that of his coachman. This might have been an advantage to the latter, had so slight a difference been worthy consideration. It may therefore be presumed that the blood of a nobleman and that of a plebeian are physically and chemically identical. The nobleman, who was delighted with this result, transmitted a copy of the analysis to his son's tutor, in order that the young man might be reminded of it whenever he affected to believe that his blood was purer than that of other men."



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## GOD.

FROM THE DUTCH OF HELMERS:  
*In the Original Measure.*

How can my thoughts aspire to Thee, O Power Eternal!  
 Inspirer! source of light divine!  
 Lost 'midst Thy works, yon seas of suns supernal  
 That are, that flash, and cease to shine?  
 Fain would I clad myself in morning's purple wing;  
 Vainly I try life's boundary to o'erspring;  
 But sinking in my nothingness,  
 Weary and faint and courageless,  
 I scarcely dare to raise my voice to Thee, my King!  
 And what are planets, say—what suns—but flickering tapers  
 Burning thro' nature's vast, unmeasur'd frame?  
 Aldebaran shall fade, dissolv'd in vapours;  
 And Sirius shall put out his scarlet flame.  
 Millions of suns in Nature's mighty womb are lost;  
 What are they, Lord! to Thee?—Vile particles of dust—  
 Bubbles of air, blown by the stormy host—  
 Drops of the sea—  
 Mists of the morn;—and less than these to Thee,  
 Spirit above! all-feeling and all-seeing!  
 What are they? Nought to Thee, unutterable Being!  
 Who art, and wert, and still shalt be!

In this small speck that we (poor fools) call *world*,—a place  
 In which we dwell an hour, and pass away,  
 Yet round us (proud ones!) hurl our weak anathemas;—  
 Can man some rugged altar raise, that may  
 Be vast enough for Thy eternal praise—  
 Fit for a heav'nly hymn,—a God-ascending lay?

Thou Brama, or Jehovah! Thou Woden, Tien, Jove!  
 Whom thought ne'er reached,—nor reason ever fully knew;—  
 Enough to know, the songs of pure and faithful love  
 Rise to Thy throne from Christian, Moslem, Jew.

Where shall I seek Thee, where Eternal! find?  
 Listeneth Thy ear to the wild lion's roar,  
 On Zaara's horrid shore;—  
 There in Kolibria howling to the wind?  
 Hearest thou the thunder's call?  
 Dost Thou with the eagle above man's vision tower?  
 Art Thou in Niagara's waterfall?  
 In Saturn's ring,—or hidden in yonder flower?

No! no! Thou art not there;—my thoughts distracted runs  
 Forwards and backwards, helpless and opprest;  
 I seek,—I find Thee not amidst a myriad suns;—  
 But O! I find Thee in my breast.

Thou, Lord! didst give me language;—it is Thine!  
 An effluence of Thy spirit—O convey  
 My spirit, soaring in its flight divine  
 Thro' earth to heaven on its sky-piercing way!

Perplext,—confused I stand,—I cannot sing;  
 What homage can I bring?  
 My soul seems wandering thro' the vast abyss;  
 I feel that God is *here*!—Peace, Spirit! Peace!

## HYMN.

What wonders, Lord! diversified  
 In countless forms, as in extent,  
 In scenery of grandeur spread,  
 In beaming beauty prevalent;  
 What bounties it is thy behest  
 That Nature's bosom should disclose,  
 Our generations to sustain;  
 Thy *visible* creation shows!  
 But, who shall speak, what mind conceive  
 The brighter glories of thy reign,  
 Diffus'd through co-eternal space,  
 Thy sole and measureless domain;  
 The breathings of thy love on each  
 Remote, contemporaneous race;  
 Which the Supreme alone can through  
 Th' *invisible* creation trace?  
 With what profound humility  
 Thy servant meditates the theme,  
 Bows in thy presence,—how revered!—  
 Unerring, Thou canst justly deem:  
 Yet, what should check the rising pride,  
 That swells to tumult in the soul,—  
 The consciousness that would proclaim,  
 "I am a part of this great whole?"  
 BREVIS.

ENGLAND'S ABOLITION OF THE  
SLAVE TRADE.

From Afric's plains, the sable of man-kind,  
 Captiv'd in venal combats of wild chiefs,  
 Or basely kidnapp'd, 'midst heart-wringing griefs,  
 Were torn by fellow-men to justice blind,  
 And manacled on decks, to cross the waves  
 For branded sale, in scorching rays to toil,  
 Far from dear kindred and lov'd native soil,  
 By hard oppression thong'd as bestial slaves.  
 England! 'twas thine their sufferings to deplore,  
 Thine CLARKSON, SHARPE and FOX, the trade to ban.  
 Illustrious sons! not blurr'd their fame with gore;  
 Lovers of peace, the real friends of man.  
 Yet slavery's wrongs the sugar islands stain,  
 And send reproaches o'er th' Atlantic main.

R. F.

Kidderminster, August 7, 1820.

## FAREWELL TO ALBION.

[The following beautiful lines were written by the late JOSEPH RITCHIE, Esq., in the cabin of the ship which bore him to the contagious climes of Africa, as he receded from the shores of his native country. The touching manner in which he anticipates the probability of the fatal close of his adventurous enterprise, must draw upon the sympathy of every feeling mind.—*Antijacobin Review*.]

Thy chalky cliffs are falling from my view,  
 Our bark is dancing gaily o'er the sea,  
 I sigh while yet I may, and say adieu,  
 Albion! thou jewel of the earth, to thee;  
 Whose fields first fed my childish fantasy,  
 Whose mountains were my boyhood's wild delight,  
 Whose rocks and woods and torrents were to me  
 The food of my soul's youthful appetite—  
 Were music to my ear, a blessing to my sight.  
 I never dreamt of beauty, but behold!  
 Straitway thy daughters flashed upon my eye;  
 I never mus'd on valour, but the old  
 Memorials of thy haughty chivalry  
 Fill'd my expanding soul with ecstasy;  
 And when I thought on wisdom and the crown  
 The muses give, with exultation high,  
 I turn'd to those whom thou hast call'd thy own,  
 Who fill the spacious earth with their  
 and thy renown.  
 When my young heart in life's gay morning hour,  
 At beauty's summons beat a wild alarm,  
 Her voice came to me from an English bower,  
 And English were the smiles that wrought the charm;  
 And if, when wrapt asleep on fancy's arm,  
 Visions of bliss my riper age have cheer'd,  
 Of home, and love's fireside, and greetings warm,  
 For one by absence and long toil endeard,  
 The fabric of my hopes on thee hath still been rear'd.  
 Peace to thy smiling hearths, when I am gone,  
 And may'st thou still thy ancient dowry keep,  
 To be a mark to guide the nations on,  
 Like a tall watch-tow'r flashing o'er the deep;



Still may'st thou bid the sorrowers cease  
to weep,  
And dart the beams of truth athwart  
the night  
That wraps a slumbering world, till from  
their sleep  
Starting, remotest nations see the  
light,  
And earth be blest beneath the buckler  
of thy might.  
Strong in thy strength I go, and where-  
soe'er  
My steps may wander, may I ne'er for-  
get  
All that I owe to thee; and O may  
ne'er  
My frailties tempt me to abjure that  
debt;  
And what, if far from thee my star must  
set,  
Hast thou not hearts that shall with  
sadness hear  
The tale, and some fair cheeks that shall  
be wet,

And some bright eyes in which the  
swelling tear  
Shall start for him who sleeps in Afric's  
desarts drear?

Yet will I not profane a charge like  
mine,  
With melancholy bodings, nor believe  
That a voice whisp'ring ever in the  
shrine  
Of my own heart spake only to de-  
ceive;  
I trust its promise that I go to weave  
A wreath of palms, entwin'd with many  
a sweet  
Perennial flower, which time shall not  
bereave  
Of all its fragrance, that I yet shall  
greet  
Once more the ocean Queen, and throw  
it at her feet.

## OBITUARY.

1820. Sept. 6, aged 64, after an illness of only a few hours, Mr. RAMSBOTTOM, of Rotherham, Yorkshire, master of the charity-school endowed by the late T. Hollis, Esq.

If sterling worth in the humbler walks of private life ought to be held in remembrance, this little memorial of an "Israelite indeed" will not be deemed unworthy of record. Mr. Ramsbottom's parents were farmers in the north of Yorkshire; he was their second son, and designedly brought up as a schoolmaster. In 1778, he married Rachel, daughter of Rev. Joseph Overend, formerly a Dissenting minister at Adwalton, near Bradford, and settled at Rotherham, having been chosen master of Hollis's Charity-School there. Till his death he continued to discharge the duties of that office, and had the pleasure of seeing his pupils and his pupils' children grow up into usefulness around him; but not in this situation only will his loss be felt; his activity in various useful and benevolent institutions will long be remembered by the inhabitants of Rotherham, for he was ever ready to lend his aid by personal exertion when prevented by his circumstances from otherwise co-operating in any labour of love.

Descended from strict Dissenters, Mr. Ramsbottom's mind was early impressed with love for their principles, and from this motive he devoted his eldest son to the ministry from the hour of his birth; but here his best hopes were destroyed

by the early death of him who bid fair to have realized his wishes. Mr. R. was brought up in Trinitarian opinions, but was led by his friend and minister, the late Rev. Josiah Townsend, to study the arguments on the opposite side of the question, and from reading and mature reflection, after a lapse of some years he embraced the Unitarian doctrine, and, perfectly satisfied with its being indeed the doctrine of Scripture, he continued steadfastly in it through the rest of his life. He united uprightness and integrity with warm charity and love; his hand and heart were ever open to the afflicted as far as he possessed ability to relieve distress; but, unsuspecting and unwilling to believe ill of any one, he was only the more exposed to the impositions of others. He was an affectionate husband, a tender parent and a steady friend. After a residence of forty-two years in Rotherham, in the uniform practice of Christian duty, his sudden death was felt as an afflictive stroke by more than his own family. How widely and how much he was beloved and respected, the tears and the solemn silence of the crowds who attended his funeral and his funeral sermon, will strongly attest; but it is the consolation of his aged widow and of his children, that though his death was sudden, he was not unprepared for it.

M.

*Addition to the Obituary of Mr. Grattan,*  
p. 365.

MR. GRATTAN came into Parliament, we are informed, about the year 1773. Towards the close of the American war he carried against both the English and Irish Government the repeal of those statutes which had given the British Parliament, and in some respects the Privy Council of England, an absolute controul over the legislature of his native country. He has been since the year 1790, the strenuous, persevering and powerful advocate for an entire abolition of the penal laws against the Catholics. This measure, in the separate Parliament of Ireland, he repeatedly declared to be essential to the complete deliverance of that country from the yoke of the British minister, as, since the Union, he has, in the language of Mr. Pitt, described Catholic emancipation to be a necessary step towards giving both countries the full benefit of that important measure. Mr. Grattan had long laboured under dropsy of the chest; the closing period of his life was attended by circumstances of uncommon and melancholy interest. It is well known that he was conscious of his approaching dissolution; and that, when he devoted "his last breath to his country," he was sensible that his appearance in Parliament, for the pious purpose of recommending to the House of Commons the cause so near his heart, must tend to accelerate that mournful sacrifice. His enfeebled frame did not second the aspirings of his bold and fervent spirit; he was doomed to bequeath emancipation as a legacy—not to bestow it as a gift.

Mr. Grattan's eloquence was peculiar and original. It resembled that of no speaker that we have ever heard. His voice was naturally feeble, but practice made it audible; and laborious effort, combined with a careful and studied arti-

culatation, rendered his high tones so piercing that none of them were lost. Mr. Grattan had no wit, or rather, in Parliament, he did not exhibit any. He seldom discussed the details of any question, but fastened on a few of the leading principles, which he developed and illustrated with singular strength of language, and copious felicity of imagination. His sentences were full of antithesis; and, rather than lose that favourite structure of expression, he would build it up occasionally of common-place or even puerile matter. His diction was often rich, and raised with metaphor. Some characteristics of his style were inseparable from it, whether in the most abrupt reply, or in compositions the most critically prepared and meditated. His arguments were frequently a string of epigrams. His retorts and personal invectives were distinguished by a keen and pithy sarcasm, which told upon every nerve of his ill-starred opponent. There was, nevertheless, an earnestness and solemnity, an innate and manifest consciousness of his own rectitude, about the man, which taught his hearers to respect and admire him when he most failed to convert them to the opinions of which he was the advocate. Mr. Grattan, in society, was playful and simple as a child: irritable, perhaps, in a public assembly, he was elsewhere the very soul of courtesy, complacency and cheerfulness. Of his early contemporaries Mr. Foster (almost alone) survives him—the first who, by a systematic policy, laid the foundation of extensive agriculture in Ireland, and the chief encourager, in modern times, of the Irish linen manufacture.

Mr. Grattan's property consisted for the most part of the sum of £50,000, which had been tendered to him by his country, and it was honourably earned.—(*Times*.)

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

*New Unitarian Chapel, Ripley,  
Derbyshire.*

*Duffield,  
October 15, 1820.*

THE new Presbyterian Unitarian Chapel at Ripley, in Derbyshire, was opened on the 30th of last July, when an excellent and appropriate discourse was delivered by the Rev. Edward Higginson, of

Derby, to a very respectable and crowded congregation. In the course of his sermon, the preacher set forth, with peculiar clearness, the principles of Dissent in general, and the opinions by which we, as Unitarians, are distinguished from the rest of our Dissenting brethren in particular, and concluded with an application of it, highly impressive, which could not fail of having the happiest effect on his hearers. During the service a collection was made towards liquidating the debts of the chapel, which amounted to the



very liberal sum of £52. 11s. 6d. The place has been well attended ever since. All the pews and sittings, designed to be let in it, were soon taken, and several applications have since been made for some in vain; though not many years ago both the writer of this article and the Rev. D. P. Davies, of Makeney, often preached in the old chapel to less than a dozen hearers, and sometimes to no more than half that number. The chapel is a neat and commodious building, of a semi-circular form, with a floor ascending from the centre, and is capable of holding about 300 people. Until within these two months the place was supplied only once a fortnight; but now duty is performed there regularly every Sunday, by the assistance of a neighbouring minister, and through the liberality of Wm. Jessop, Esq., of Butterley Hall, to whose zeal and munificence the success of the cause at Ripley, is principally to be attributed. A collection was made there also after service, on the 10th ultimo, and a liberal sum raised for the purchasing of some Unitarian publications, which will, doubtless, be of great service to that neighbourhood, as the people seem determined to read and judge for themselves. A Fellowship Fund is likewise in agitation there. The writer of this account is sorry to say, that the chapel is still encumbered with a debt amounting to a sum little less than £130. Towards defraying this expense, the people, having already contributed according to their abilities, and solicited the aid of individuals, have now no other immediate resource left them, than to apply to the different Fellowship Funds, from whence, it is to be hoped, they will receive all necessary assistance.

Donations for the liquidation of the above debt will be received by the Treasurer, Wm. Jessop, Esq., Butterley Hall, or by any of the following gentlemen: The Rev. Robert Aspland, Hackney; the Rev. H. Turner, Nottingham; the Rev. E. Higginson, Derby; the Rev. D. P. Davies, Makeney; and E. O. Jones, Duffield.

E. O. JONES.

#### *Manchester College, York.*

THE Thirty-fourth Annual Meeting of the Trustees of this Institution was held at the Cross-Street Chapel Rooms, in Manchester, on Friday the 4th August, 1820, the Rev. Wm. Shepherd, of Gateacre, in the Chair.

The proceedings of the Committee since the last Annual Meeting of the Trustees were read, approved of and confirmed.

The Treasurer's accounts for the past

year were produced, duly audited by Mr. Samuel Kay, and were allowed.

The thanks of the Meeting were unanimously voted to the President, Vice-Presidents, Visitors, Treasurer, Deputy-Treasurers, Secretaries, Committee and Auditors, for their services during the past year. The following officers were elected for the year ensuing, viz. Joseph Strutt, Esq., of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Alban's, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-Presidents; the Rev. William Turner, of Newcastle-on-Tyne, Visitor; the Rev. Joseph Hutton, B. A., of Leeds, Deputy Visitor; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. Thomas Henry Robinson, and the Rev. J. G. Robberds, of Manchester, Secretaries; Mr. Samuel Kay, and Mr. T. B. W. Sanderson, Auditors.

The Committee of the last year was re-elected, with the exception of Mr. Benjamin Heywood, Mr. James Potter, and Mr. James McConnel. These gentlemen are succeeded by Mr. William Duckworth, Mr. Edward Hanson and Mr. S. D. Darbshire, all of Manchester.

The Divinity Students in the College, during the past session, were nine in number; and as they have none of them completed their course, they are all expected to return, and to be joined by Mr. Shawcross, who has been absent from ill health, for one session. Four new candidates have been admitted for the ensuing session, making the present number of Divinity Students on the foundation fourteen. Of these, six will conclude their course of study at the College at the end of the ensuing session, in consequence of which there will be several vacancies on the foundation for the session commencing in September, 1821. Applications for admission, accompanied with the requisite testimonials, should be addressed to the Secretaries before the 1st of May, 1821.

The Trustees have much pleasure in announcing that the Rev. John Kenrick, having terminated his year's residence on the Continent, will resume his situation as Classical Tutor in the College, at the commencement of the approaching session.

The Trustees regret that they are again under the necessity of announcing a small decrease in the annual subscriptions. The amount discontinued during the last year is £45. 7s. whilst the new subscriptions received are only £19. 17s. It is hoped that the zeal and liberality of the

friends of the Institution will be exerted, not only to make good this deficiency in the course of the ensuing year, but to prevent the recurrence of a similar decrease in future.

The Trustees have also to regret a considerable falling off in the amount of congregational collections during the past year. Of these there have been three only, (Newcastle-on-Tyne, Bradford in Yorkshire, and Chesterfield,) amounting to £31. 16s. The assistance derived from this source has, in former years, amounted to a much larger sum, and the Trustees are induced to hope that the present deficiency may be attributed to accidental causes, which will not operate in the current year. They wish to impress upon the ministers of Dissenting congregations the importance of applying to their hearers in behalf of the College as frequently as circumstances will admit of. The advantage which would hence be derived by the Institution, as well from the immediate increase of its funds, as from the more extended knowledge of the principles upon which it is founded, must be sufficiently obvious.

Notwithstanding a considerable increase in the expenditure of the last year, in consequence of the erection of a common hall and lecture room in the College, the Trustees have been enabled to make a small addition to the permanent fund, by vesting therein the benefactions and legacies of the year, which have amounted to £136. 10s.

In appropriating to the permanent fund the full amount of the legacies and benefactions received, the Trustees have no hesitation in believing that they are fulfilling the wishes of the great majority of the subscribers to the College. The establishment of such a fund appears to them a measure of the utmost importance, as in their opinion it will contribute essentially to ensure the permanency and respectability of the Institution. They consequently feel anxious that they may not be compelled, by an inadequacy in the annual subscriptions to meet the current expenses of the year, to infringe upon the rule which they have prescribed to themselves, and which they have hitherto observed. It has been the object of the Trustees to make an annual addition to the permanent fund, at least equal in amount to the depreciation in the value of the property of the Institution, which consists principally of buildings. The depreciation has hitherto been calculated at the rate of two and a-half per cent. on the value of the Manchester property, and five per cent. on the value of the York property, as estimated in the preceding year. At the present annual meeting, however, this per-centage was

considered to be unequal to the actual diminution of value, and a resolution was accordingly passed, by which the future reduction is directed to be made at the usual rate on the Manchester property, and at the increased rate of seven and a-half per cent. on the York Buildings. This circumstance, it is evident, will materially add to the amounts of the appropriation to the permanent fund, which it will be desirable to make, in order to keep pace with the increased progressive depreciation; the trustees, therefore, again beg leave to urge on the friends of the Institution the necessity of exertion in obtaining additional contributions for the purpose of accomplishing this object, and of promoting the general interests of the College. The improvements which have been made in the College buildings, consisting principally of a new and commodious common hall, have given much satisfaction to those gentlemen who have had the opportunity of inspecting them, and the Trustees feel convinced that they will conduce materially to the comfort and advantage of the Students as well as of the Tutors of the College.

The total receipts of the year, including the usual exhibitions, received for foundation students from different public trusts, through the continued kindness of their respective Trustees, have been £. s. d. The payments, including the investment in the permanent fund, amount to £. s. d., leaving a balance in the Treasurer's hands of £. s. d. which is carried to the account of the ensuing year.

At the close of the Meeting the thanks of the Trustees were unanimously voted to the Rev. Wm. Shepherd for his services in the Chair; and upwards of seventy gentlemen afterwards dined together at the Bridgewater Arms, to celebrate the Thirty fourth Anniversary of the College. On this occasion the Rev. Wm. Shepherd presided, and by his highly acceptable services contributed much to the rational conviviality of the evening.

THOS. H. ROBINSON,  
J. G. ROBBERS,  
Secretaries.

Manchester, September 5, 1820.

#### *Oldbury Double Lecture.*

THE Anniversary of the Double Lecture, established in commemoration of the Ejected Ministers, took place at Oldbury, in Shropshire, on Tuesday, September 12th, (the second Tuesday in September,) 1820. The Rev. John Kentish, of Birmingham, conducted the devotional service. The Rev. James Yates, of Birmingham, and the Rev. James Hews



Bransby, of Dudley, preached: the former, on 2 Cor. x. 4: "*For the weapons of our warfare are not carnal:*" the latter on Psalm xxvi. 8: "*Lord! I have loved the habitation of thy house, and the place where thine honour dwelleth.*" Eleven ministers were present, and the congregation was numerous. After the religious services, the ministers and their friends, to the number of thirty, dined together, Henry Hunt, Esq., of West Bromwich, being in the Chair. Several gentlemen, and among them the Chairman, John Scott, Esq., of Barr, Mr. Whitehouse, of Coseley, (who has been a regular attendant at the Lecture for more than sixty years,) and the Rev. Messrs. Scott, Kenish, Yates, Small, Davis of Oldbury, Davis of Evesham, and Bransby, took occasion to address the Meeting on subjects connected with the principles of Protestantism and Protestant Dissent.

The Rev. T. Warren, of Stourbridge, and the Rev. Thomas Davis, of Atherstone, were appointed to preach at the next Lecture.

#### *New Unitarian Academy.*

At an Extraordinary General Meeting of the Subscribers to the Liverpool Unitarian Fellowship Fund Society, (called in consequence of a requisition presented to the Secretary for that purpose,) held in the Unitarian Chapel, Renshaw Street, on Tuesday evening, October 10th, 1820,

THOMAS FLETCHER, Esq., in the Chair:

It was unanimously resolved,

1st. That this Society, many individual members of which were subscribers to "THE NEW UNITARIAN ACADEMY," established at Hackney in the year 1812, deeply regret the failure of that Institution. The Society understand, with sorrow, that its suspension was in great measure occasioned by the want of that pecuniary support, which its wise and enlightened objects appeared to deserve from the Unitarian public; they feel it to be their duty to state their conviction, that in consequence of the number of congregations now vacant, and arising in different parts of the kingdom, such an establishment is at this period more peculiarly necessary; and when they reflect on the formation of Fellowship Fund Societies, and the increased zeal which is now, happily, so apparent in the Unitarian Denomination, they are convinced an attempt to revive that Institution, or to form a similar one, would meet with the warm approbation and cordial support of every sincere friend to the cause of religious truth.

2nd. That this Society have viewed with feelings of the highest admiration,

the strenuous exertions of the Rev. ROBERT ASPLAND, to promote the spread of the pure doctrines of Christianity; they have great pleasure in expressing their sincere thanks to that gentleman for his unwearied labours, and their earnest hope, that the re-establishment of his health, may lead to a renewal of the exercise of his talents, in training up youth to be useful and eloquent ministers of the gospel.

3rd. That this Society respectfully and earnestly solicit the co-operation of their Unitarian brethren throughout the kingdom, who are convinced of the importance of such an institution, and request them to transmit their opinions on the subject to the Monthly Repository.

4th. That the preceding Resolutions be inserted in the Monthly Repository and the Christian Reformer; and a copy of them sent to the different Unitarian congregations and Fellowship Funds in Great Britain.

THOMAS FLETCHER, *Chairman.*  
GEORGE HARRIS, *Secretary.*

That the thanks of the Meeting be presented to Mr. Fletcher, for his able conduct in the Chair.

#### *Quarterly Meeting of Unitarian Ministers in South Wales.*

THE Quarterly Meeting of Unitarian Ministers in South Wales was held on Thursday, the 5th of this month, at Ystrad, near Lampeter, Cardiganshire, in a house built, some years since, by the late very excellent Mr. D. J. Rees, of Lloyd-Jack, at his own expense. It was first erected by him for a school, but also served for holding public worship, instead of his own house, where he and the minister of Capel-y-Groes and Pant-y-defaid, preached alternately, once a fortnight, from the formation of the societies at these places in the year 1802. At this place (Ystrad) a congregation, consisting of some of the members of Capel-y-Groes and others in the neighbourhood, was formed about two years ago, when the congregations at Capel-y-Groes and Pant-y-defaid had engaged two separate ministers; Mr. J. Davies, one of those ministers, now serves the two congregations at Capel-y-Groes and Ystrad.

There was a meeting at Capel-y-Groes at three o'clock in the afternoon of Wednesday the 4th, when Mr. J. Griffiths, of Llan-y-fân, introduced, and J. James, of Gelli-Onnen, preached from Eph. ii. 3. At ten o'clock in the morning of the 5th, Mr. Benjamin Davies, of Llanfynydd, introduced, and Mr. J. Evans, of Carmarthen, preached from 1 Cor. iv. 3, 4, and concluded with singing and prayer.

After that, Mr. J. Davies, the minister of the place being called to the Chair, the subject of Prayer was proposed for discussion in an open conference, when several individuals spoke at great length, before a very attentive audience, and every part of the Meeting appeared to give general satisfaction.

The next Quarterly Meeting was appointed to be held at Aberdare on the last Thursday in the present year, Mr. J. Thomas, of Pant-y-defaid, to preach.

J. JAMES.

October 11, 1820.

**UNITARIAN LECTURES.**—We are requested to give notice that two series of Lectures, on the Sunday and Wednesday evenings, will be carried on this winter at the Chapel in *Woodd Street*, near *Cromer Street*, *Gray's-Inn-Road*. The first Wednesday Evening Lecture will be preached by Mr. Fox, Nov. 1st, "On the Divine Character as exhibited in the Scriptures and in the Athanasian Creed." Mr. R. Wright will preach the first Sunday Evening Lecture, Nov. 5th. Service to begin on Sundays at half-past six o'clock, and on Wednesdays at seven o'clock. The complete lists will be advertised in the next Number.

The Lectures at *St. Thomas's Chapel*, in *St. Thomas's Street*, in the *Borough*, will also be resumed on Sunday evening, Nov. 5th, when Mr. Fox will preach "On the Rights of Conscience." The next Lecture, Nov. 12th, will be delivered by Mr. Aspland, on "The Title 'Son of Man' assumed by our Lord." Service to begin at half-past six o'clock. The list will be on the wrapper of this or the next Number.

On Sunday Evening, Nov. 12th, Mr. Fox will commence his Winter Course of Unitarian Lectures in his own Chapel, *Parliament Court*, *Artillery Lane*, *Bishopsgate Street*. (See *Wrapper*.)

*Unitarian Chapel, Mosley Street, Manchester.*

THE REV. JOHN JAMES TAYLER, B. A. late assistant Classical Tutor in Manchester College, York, succeeds the late Rev. *Wm. Hawkes*, \* as minister of the society of Protestant Dissenters assembling for religious worship in the Unitarian Chapel MOSLEY STREET, MANCHESTER.

\* Of this much-respected and lamented gentleman, whose death has not yet been announced in our work, we hope shortly to receive a memoir.

#### LITERARY.

THE REV. DR. ABRAHAM REES has at length completed his great work the *Cyclopædia*, in 39 volumes, 4to., a lasting monument of his science, talents, judgment and industry, and the largest contribution from any one individual to the literature of his country. The liberal spirit that pervades the whole work, wherever controverted questions are brought forward, is its praise and recommendation; but this trait of excellence has not excited universal approbation. The work is not dedicated to the King, though the last edition of Chambers's Dictionary by the present Editor was dedicated by permission to his late Majesty, and it is said that certain bigoted influence has prevented this being done. We have heard also of a Doctor in Divinity, well benefited in the Church, and not far from one of the great seats of learning, who had subscribed to the *Cyclopædia* for years, and was accustomed to consult it on all occasions as an authority, but who heard at length that the Editor was a Dissenting minister and a reputed Unitarian, and thereupon very wisely and piously returned all the Numbers to his bookseller, declaring that no such work could possibly be suffered to remain in his library. In the next *Index Expurgatorius* from Rome, we confidently expect to find the *Cyclopædia*. The Conclave cannot be less watchful of orthodoxy than an English Vicar, though that Vicar be a Doctor of Divinity, and in His Majesty's Commission of the Peace.

Since writing the above, we have heard with great pleasure that Dr. Rees, the venerable Editor of the *Cyclopædia* is, at the request of many persons of various denominations, preparing for the press two additional volumes of "Practical Sermons," similar to those that he formerly published, of which two considerable editions have been sold, with the exception of about twenty copies. They will soon be committed to the press and published early in the spring.

#### MISCELLANEOUS.

*Prayers for the Queen in Scotland.*

(Extracts from the Newspapers.)

WE learn from Galloway that the Rev. William Gillespie, minister of Kells, is about to publish a discourse, under circumstances that may be well deemed extraordinary. This reverend gentleman has for some years acted as chaplain to the Stewartry Yeomanry; and on Sunday week he preached before the corps, which was then assembled at Kirkcudbright, what has been described to us as one of the most loyal and patriotic discourses



ever delivered from a pulpit. In his prayer, however, after many petitions in behalf of his Majesty, he added the words, "Bless also the Queen;" and for this high crime and misdemeanour he was, the same evening, placed under military arrest by his commanding officer! This proceeding has excited a strong feeling of surprise—perhaps of indignation—particularly among the members of the Presbytery of Kirkcudbright, who are no strangers to the soundness of Mr. Gillespie's political principles, and who are themselves in the general practice of praying for her Majesty. How the matter will end we know not; but we should suppose the clergy of Scotland will be apt to view the arrest of Mr. Gillespie as an insult offered to the whole order, especially after the independence of the Kirk of Scotland on this very point—a thing, indeed, that never could be doubted—was so distinctly recognised in the last General Assembly. The chaplain of a regiment is, no doubt, bound to conform himself to the wishes of his colonel in as far as regards time and place; but farther than this no officer has any right to interfere; and it would certainly be very strange if the wise heads and bold hearts who, in imitation of John Knox, have never ceased to assert the independence of the Presbyterian form of worship, would concede to a military officer a power which cannot be claimed even by the King upon the throne. We also understand that a yeomanry corps are only under martial law when called into actual service, and that consequently no chaplain is liable to be arrested when the corps, in which he happens to officiate, is merely assembled for the purpose of training. If this view of the subject be correct, it follows that Mr. Gillespie was illegally arrested. Besides, it is quite obvious that the zeal of the colonel alluded to must, in the end, defeat its own purpose. A reverend gentleman in the same neighbourhood, noted for his talents and loyalty, when asked whether he ever prayed for the Queen, replied, "No; but I shall certainly do so the moment I am interdicted;" and several other clergymen, we understand, who had previously abstained from praying for her Majesty, have since commenced the practice, with the express view of repelling what they conceive to be a practical encroachment on the liberty of the Church.—*Star*.

At a meeting of the Presbytery, held at Kirkcudbright lately, the case of Mr. GILLESPIE'S arrest by Colonel Gordon, for praying for the Queen, came before them, when they agreed to a man that the chaplain of the corps had done

nothing to merit such treatment, and without deciding further, came to the resolution of laying the commandant's conduct before the next General Assembly of the Church of Scotland. Her Majesty has since been regularly prayed for in that quarter.

Sir Alexander Gordon, and his son, James Gordon, Esq., of Culvenham, the elders who composed the meeting of the Kirk Session of Crossmichael, on the 16th of July last, at which, in contravention of the laws and constitution of the Church of Scotland, and in opposition to the opinion of the Clergyman presiding as Moderator, a resolution had been entered into, to the effect that no minister appointed to officiate in that parish during the vacancy, should pray in express words for her Majesty the Queen, appeared, we hear, at the bar of the Presbytery of Kirkcudbright, on Wednesday the 6th instant. Having there stated, that in obedience to the judgment of the Presbytery of the 2d of August, they had erased from the records of the Kirk Session the minute in which the obnoxious resolution in question was contained, and declared that they had no intention of infringing the rights of the Church, however in appearance they seemed to do so, and in the amplest manner apologized for their conduct, Presbytery were pleased to accept their apology, and agreed to sist all further procedure in the business. After the spirited and decided vindication on the part of the Presbytery of Kirkcudbright of the rights of the Church, with respect to prayers for persons in authority, it is to be hoped that in this quarter these rights will not again be invaded.—*Dumfries Courier*.

A letter from Glasgow, dated August 5, says—"A young clergyman a short time since visited one of the neighbouring parishes, and performed the duty of the Church, with the view of gaining the suffrages of the parishioners to be appointed as the successor of the incumbent, who was far advanced in years, and meant to resign. Unfortunately for him, however, he omitted the prayer for the Queen, which gave so much offence to the females of the parish that they all interposed to prevent his election, and, it is scarcely necessary to add, succeeded."—*Times*.

### *Trials for Blasphemy.*

A bookseller of the name of DAVIDSON and JANE CARLILE, the wife of the notorious Deistical publisher, now in Dorchester gaol, were tried in the Court of

King's Bench, Monday, October 23rd, for selling profane and blasphemous publications, and were both found GUILTY. In our next Number will be inserted the best account of the trials that we may be able to obtain.

#### *Unauthorized Psalms in the Church.*

A question came before the Ecclesiastical Court at York, at the last assizes, which is of considerable importance to the Members of the Established Church. The case was, "Daniel Holy and others v. the Rev. T. Cotterill, minister of St. Paul's Church, Sheffield." The allegation was for acting contrary to the rules of worship of the Church of England, in introducing a book of metrical psalms and hymns not authorized by the Book of Common Prayer. After Mr. Nicoll had been heard against the practice of introducing metrical psalms and hymns, except such as appear in the Prayer Book, and Mr. Sinclair had replied, Mr. Vernon (the Commissary) said it was a very important question, and he should take time before he pronounced upon it. There was perhaps not a clergyman in the kingdom who had not violated the law, if Mr. Cotterill had done so; and nothing had been said to satisfy his mind, that, if this selection was illegal, those of Tate and Brady, and Sternhold and Hopkins, were not equally so. He conceived the selection entitled to much praise; but if there were any particular passages objectionable, he was sure the clergyman would not wish to press them.—"The Archbishop," said Mr. Vernon, "would be happy to act as a mediator between the parties; and I think it would be much for the cause of religion that a compromise should take place."

The Lords of the Treasury have bestowed on Dr. STUART, of Luss, £1000, in consideration of the zeal, industry and fidelity, with which he has devoted a large portion of his life to the labour of conveying to the inhabitants of the Highlands of Scotland, the knowledge of the Holy Scriptures in their native language. (See List of Books, p. 550.)

#### FOREIGN. FRANCE.

THE fixed population of PARIS amounts to 657,172 persons, and the fluctuating population, of the strangers, to 56,794; so that Paris altogether contains 713,966 inhabitants. The number of women in Paris exceeds that of the men by nearly a fifth; so that of every five girls one at least is condemned to celibacy, without counting the number corresponding to that of the men who live and die bachelors.

A great sensation has been produced in Paris at least, by the Duchess of Berry having brought forth a son, heir to the monarchy. A late number of the *Tribune* newspaper says, "The French papers contain a creation of Knights of the Holy Ghost, and other promotions, on account of the birth of the young Prince. The French continue to be ecstatic. The young Prince and his mother are well. The Bulletin of Saturday runs thus:—

"His Royal Highness Monsieur the Duke of Bourdeaux continues to enjoy the best health. The Prince has taken the breast several times during the night."

"The preceding was one to this effect:—His Royal Highness, my Lord the Duke of Bourdeaux, executes perfectly all his functions." We have no doubt that his Royal Highness, of one day old, executes them much better than the functions of royalty are ordinarily executed."

*Singular and appalling Suicide.*—Paris, Sept. 9. On Thursday last, a man, who, with others, was looking at the Bear called Martin, in the King's Garden, availed himself of a moment when the keeper turned his back, and jumped into the den. He was instantly torn in pieces, and almost wholly devoured by the ferocious animal.

#### SPAIN.

The Monastic orders have been abolished by the Spanish Cortes, which was decided by a majority of 107 against 32. A pension is granted to every monk, proportioned to his age. No new convents or noviciates are allowed. Only one convent of each order is permitted in the same place, and no convent is to continue with less than 24 professors. The property of the suppressed convents, is to be applied to the public credit, and the superabundant revenues of those that are allowed to exist are to be used for the same object. The books, paintings, &c. of the suppressed convents are either to form a national library, or to be distributed among the different museums and establishments of public instruction.

(Extract of a Letter from Madrid, September 21.)

You have heard of the recent law for the extinction of the Jesuits, and also of its having received the Royal sanction: it was formally published at the *casa del ayuntamiento*, or mansion, a few days ago, and nothing could be more interesting to the lovers of political reform, than the ceremony observed on the occasion. A splendid procession, composed of all the authorities, attended by large bodies of the National Militia, horse



and foot, and followed by not less than a hundred elegant carriages filled with females of the first rank, went from the Chamber of Cortes to the above place, when, on its arrival, the law was read aloud from the balcony to an immense concourse of the inhabitants of Madrid, who rent the air with shouts of joy at this new triumph of liberty and knowledge over the barbarism and bigotry of past days. Two fine bands of music relieved each other alternately, in playing the most favourite patriotic airs of the day, and a flourish of trumpets both preceded and followed the promulgation of the decree. Many of those present did not fail to contrast this procession with those of other times, instituted for the sole purpose of perpetuating tyranny and superstition.

#### HOLLAND.

*Public Schools.*—There are at this period in the Latin Schools in Holland 1200 scholars. In the Lyceums, Athenaeums and Colleges, established in 29 towns of the Southern provinces, there are 3800 students. In these latter establishments, Greek, Latin, the mathematics, geography and history are always taught. In the University of Louvain there are 254 students; at Liege, 381; at Ghent, 201; at Leyden, 315; at Utrecht, 205; and 215 at Groningen.

#### GERMANY.

##### Austria.

*The Jews.*—His Majesty the Emperor has given the following order respecting the Israelites: The Rabbies are in future to be examined in the philosophical sciences and in religion before they are appointed to any charge, and in return, their salaries shall be adequate to the learning they possess. Further, the Prayer Books are to be translated into the language of the country, and all sermons and devotions are to be held in the same. The Israelitish youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions and other employments, the time when the state can treat them like the rest of the subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which must conduct to an end so auspicious for human society. (Vossian Newspaper, No. 8, article Vienna, the 9th of February, 1820.)

##### Wismar.

An announcement is made here of a new journal under the title of *Concordia*, and the tendency of which is to be politico-religious. It will be endeavoured to make religion support the system of legitimacy, and the existing order of things will be exhibited as founded on, and maintained by, the principles of the Christian religion. M. Schlegel, who is employed in the Chancery under Prince Metternich, and who was formerly Austrian Counsellor of Legation to the Diet of Frankfort, is to be the principal editor. He will have for colleagues, M. Frederick Von Gents, Austrian Aulic Counsellor; M. Adam Muller, hitherto Austrian Consul-General at Leipzig; and M. Werner, the famous ecclesiastic, now a priest. All these gentlemen are apostates from the Protestant religion, and from their names it may easily be conjectured what will be the political spirit of their journal.

Some Protestant German Sovereigns have entered into and proposed for the acceptance of the Holy See, an arrangement for the spiritual government of the Catholic Church, in their respective states, under the title of "A Declaration, in form of a Pragmatic Sanction, drawn up at Frankfort on the Maine, by the Plenipotentiaries of several Protestant Powers of Germany, concerning the Organization of the Catholic Dioceses in their States."

The Grand Duke of Mecklenburgh-Schwerin published an ordinance in February last, in concert with the Grand Duke of Mecklenburgh-Strelitz, abolishing personal slavery throughout his territories.

##### Hanover.

The Hanoverian journals contain the following statement:—"We hear that, in the present Session of the Assembly of States, it will be proposed to abolish tithes, or at least to substitute for them a tax of another kind. The advantages arising from this measure could not fail to have a great influence on the agricultural prosperity of our kingdom, for it is, in fact, almost wholly an agricultural country, the manufactures being in comparison insignificant; and as there is a great extent of heath and waste land, which no one has yet ventured to cultivate, because of the great expense which such an enterprise would require, (the tithes and land-tax must be added,) the abolition of these imposts will much facilitate undertakings of this nature, and the Diet will merit the gratitude of the country if they carry this plan into execution."

## POLAND.

The spirit of Kosciusko still subsists in this outraged country. "Freedom shrieked," says the poet, when he fell; but she may be soothed by beholding the survivors of the patriot emulating his noble character. The Autocrat of all the Russias, "the magnanimous Alexander," lately submitted by his ministers to the Diet at Warsaw the *projet* of a criminal code. This was debated with much warmth for three days successively, and was at length rejected by a majority of 120 to 3! The ground of the rejection was the gross defect of the code with regard to all securities for the freedom of the subject, and the absence of all provision for a Trial by Jury.—Thus it appears that, though nations may yet be transferred by the strong arm of a Congress or a Holy Alliance from master to master, like cattle upon a farm, they are no longer found to be the same animals that they were in the days of ignorance, when every petty tyrant might drive and drub and clog and manacle them for his pleasure, and with impunity.

## PRUSSIA.

*The Jews.*—A dignitary of the church has lately published a sermon, entitled "The Signs of the Times," in which he insinuates the *expectation* that the King will follow the example of the Emperor of Austria in consulting the instruction of the Jews and the melioration of their condition.—The King lately stood God-father to a converted Jew, to whom he has since sent a rescript, promising him a place in the financial department.

## DENMARK.

A Copenhagen paper announces the death of the celebrated Icelandic poet, JOHN THORLASKEN, who had translated into his native language *Milton's Paradise Lost* and *Klopstock's Messiah*.

## NORWAY.

M. C. M. FALSEN, of Bergen, has published a "Catechism of the Norwegian Constitution," on the most free and independent principles. Though a noble himself, he wishes that there were no privileged order, and that all subjects were equal in the eye of the law.

## AMERICA.—UNITED STATES.

*Law against Duelling.*—A Bill has passed its third reading in the Legislature of ALABAMA, to take effect from the 1st

day of March, which subjects the party engaged in a duel to three months' imprisonment, and a fine of 2000 dollars, one half to go to the Public Treasury, the other to the Informer. The offender to give security for his good behaviour for two years, and to be disqualified from holding any office in the State and for being a Member of either House of the General Assembly. The Bill requires every officer of the State to take an oath that he has not, since the passing of this act, violated its provisions, and that he will not during his continuance therein.

*A late fatal Duel.*—The details of the duel between Commodore Barron and Commodore Decatur are given at great length in the American papers. They fought at eight paces: both were wounded. A most extraordinary proceeding took place in the House of Representatives. Mr. Randolph proposed that the House should adjourn, to give the Members an opportunity to attend the funeral of Commodore Decatur, and that they should wear crape round the left arm till the end of the Session. This motion was opposed by Mr. Taylor, of New York, who said he would resist it, as Commodore Decatur had died in the act of setting the laws of God and his country at defiance. The notice was withdrawn.

*Jewish Colony.*—A Jewish merchant, of New York, named Mordecai Noah, has demanded permission from the Government of the United States, to become the purchaser of an island on the Niagara, between the Lakes Erie and Ontario, not far from the English territory, and containing about a thousand acres on its surface. The member of Congress who acted as reporter of the commission charged to examine this demand, pointed out to the Chamber, in very lively colours, the persecutions to which the Jews are still exposed in many parts of Europe, and suggested that the professed principles of the United States perfectly coincided with the views of Mr. Noah, in seeking to make this purchase: it being his object to offer an asylum, under the protection of the liberal and tolerant laws of the United States, to a class of men who sought in vain for a country on the soil of the old world. In short, it is the intention of this opulent Jew to found a colony of his countrymen in this island, and his proposition has been sanctioned by the American Legislature.

## ERRATUM.

P. 519, col. 2, line 6 from top for, John i. 1, read 1 John i. 1.